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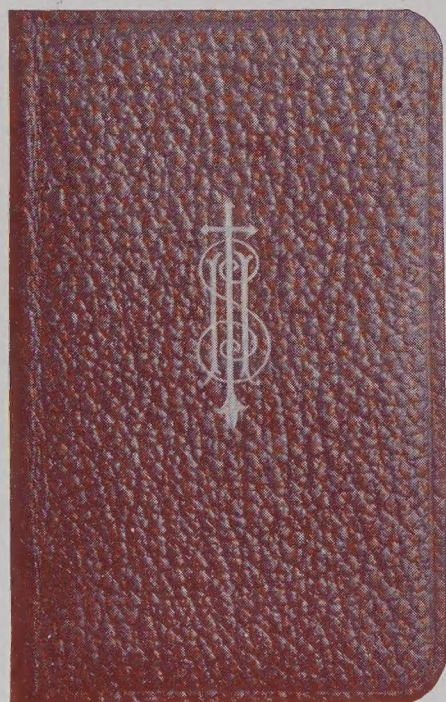
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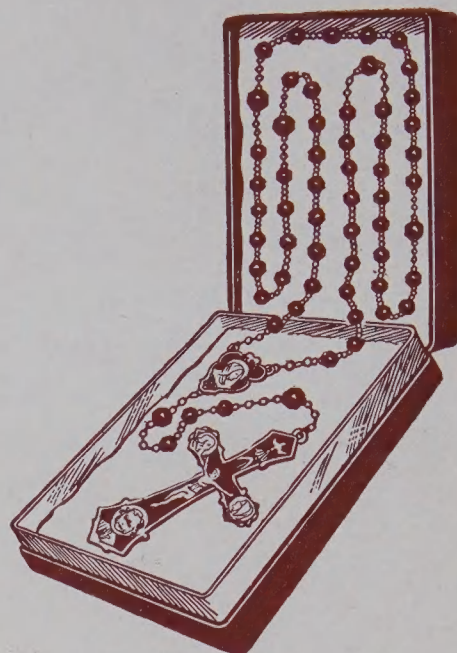
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A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the JUST ONE comes forth as BRIGHTNESS, and her SAVIOUR be lighted as a LAMP.—Isaias LXII, 1.

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Decline of Modern Drama

By MAITLAND LEROY OSBORNE

WHILE the drama of the Middle Ages concerned itself almost as much with the presentation of sacred subjects as did the art of that period, the development of the modern drama has been so markedly away from the highest traditions of its earlier days that we shrink instinctively from even considering the propriety of the portrayal of sacred subjects upon the present-day stage.

Even earlier than the fourteenth century, and as late as the sixteenth in France and England, down to the beginning of the seventeenth in Cornwall, and almost to our own time in Brittany, the "Miracle Plays," founded on the Gospels, the Acts of the Apostles, and the apocryphal Gospel of Nicodemus were reverently enacted and universally regarded as the highest form of dramatic expression. But today the drama, even when represented in the person of its most thoughtful exponents, can scarcely be considered a fitting and proper vehicle for the portrayal of sacred subjects.

A few tentative attempts at introducing a religious atmosphere into modern playwriting have, it is true, been received with a certain degree of popular approval—the most notable instances being the dramatic interpretation of "The Third Floor Back," in which Forbes Robertson unquestionably impersonated the spirit of Christ; "The Servant in the House," in which the Son of Man is portrayed in a more or less mystifying way; and Rostand's "La Samaritaine," in which play the character of Jesus visibly appears and has a speaking part upon the stage.

Aside from any question of the histrionic merits of these plays, and certain others less openly introducing religious characters, most thinking people will deplore the significant signs of the liberal spirit of the times denoted by their presentation. Whether we do, or do not, question the propriety and good taste of these particular dramatic productions, it must be conceded that the impersonation of the figure of Christ upon the secular stage does not conduce to an increase in the religious sentiment of a community.

Directly opposed in spirit and purpose to the so-called modern religious drama, and but distantly related even to the now obsolete "miracle play," the Passion Plays, of which but one important example now survives, came into being during the fourteenth century. The miracle plays, the earliest form of Chris-

tian drama, dating from a much earlier time, had their origin in the liturgical offices of the church itself, and strictly speaking were concerned only with the legends of the Saints, while the "mystery plays" of the same period dealt with scriptural events only, their purpose being to set forth the mystery of the Redemption to the world, as accomplished by the Nativity, the Passion and the Resurrection.

The Passion Plays, as enacted in Augsburg and Nuremberg, the two great art centres of the Middle Ages, and later in various parts of Germany and Bavaria, including Oberammergau, were restricted to the enacting of the events of Passion Week, culminating in the supreme tragedy of the Crucifixion.

In 1810, when the government edicts forbade the further presentation of these plays, the villagers of Oberammergau, stimulated by their determination to remain true to the historic vow of their forefathers, after repeated solicitations obtained royal permission to continue its production.

Thus it comes about that the only notable survival of the real religious drama is the majestic and splendid spectacle enacted at the end of each decade by simple Bavarian peasants in this little Alpine village in the shadow of the cross-crowned Kofel. That they regard the Passion Play as a solemn act of religious worship removes it at once from the pageantry of theatric productions. Not to be allowed to take part in the play is considered a disgrace by the Oberammergauers, and to enact the part of Christus is looked upon by them as having attained to one of the greatest of honors.

The pure taper lighted at the altar of Faith in Oberammergau centuries ago still burns in that secluded village shut off from the world by snow-capped mountains, as evidence that the promise made by the forefathers in their time of terrible affliction will never cease of reverent fulfillment by their descendants.*

Thus is made visibly manifest the impassable gulf between the real and the mock religious drama. "The Man of Sorrows," portrayed with the simplicity, the gentleness, the nobility and the true religious humility of Joseph Mayr or Anton Lang, is impossible of comparison with any presentation of the same character on the secular stage.

* The presentation of the famed Passion Play of Oberammergau has been cancelled for the duration of the war.

The Bible in Medieval Times

By CLARENCE F. BURKHARDT

THERE is a considerable contrast between the manner in which the Bible was used in medieval times and the way it is employed outside the Church today. In the ages of faith, it had not yet come to be used as a means of justifying every whim, passion and inclination that might seize upon men. In those days, men sought and beheld God in its pages. "Our life ought to be so pure," says St. Chrysostom, "that we should have no need of the assistance of Holy Scripture, and grace alone serving us instead of books, the law of God would be written in our hearts not with ink, but by the impression of the Holy Spirit."

Instead of books, Jesus Christ left the grace of the Holy Ghost. "A man therefore," says St. Augustine, "supported by faith, hope and charity, and retaining them unimpaired, has no need of the Scriptures unless in order to instruct others." In this, St. Irenaeus agrees with him where he speaks of many living by these three virtues in solitude and without books. Neither the Apostles nor the Nicene Creeds make any mention of the Scriptures. The fallacy that the Church was to be built upon the Bible was still a long way off, for in those days, it was universally understood that instead of the authority of the Church depending upon these writings, the latter depended upon the former. This should be self-evident when one considers the fact that the Church was here long before any portion of the New Testament, the Gospel of St. John, it must be remembered, being written as late as 63 years after its foundation.

For fifteen centuries this view of the Bible remained unchanged.

Louis of Blois asserted that "men of good will fulfill the law, that is, they love God and their neighbor, although they may not read those Divine Scriptures, many parts of which are difficult to be understood."

Yet, although the principle of individual interpretation had not yet been put forth, a misuse of the Sacred Writings was noticeable already in the earliest times, prompting St. Augustine to conclude that "heresy springs from no other source, but from good Scripture ill-understood, and boldly maintained." Tertullian speaks of men profaning Holy Scripture for their vicious purposes, and says, "With discussions from Scripture, they fatigue the firm, capture the weak, and leave those that are between with scruples."

The Gnostics were some of the worst offenders in this direction, the errors they gave birth to being of the most fantastic nature. They were some of the first to discover that in the hands of an insincere person, the Bible can seemingly be made to approve of any idea that the individual might wish to thus legitimize. No period of the Christian era has ever been entirely free from this trouble which Shakespeare in his "Merchant of Venice" alludes to in the following words:

*"In religion,
What damned error, but some
sober brow,
Will bless it, and approve it
with a text,
Hiding the grossness with fair
ornament."*

From the foregoing, it will be perfectly obvious that the Church knew from the very beginning the

fearful havoc that could be wrought through misuse of the Bible.

Abuse of a thing however, does not of itself justify its abolition. Notwithstanding heretical twistings of the text of Holy Scripture, the latter was in the Middle Ages regarded as a Divine armory for the use of all who fought for God and His holy Church. While the fathers never lost sight of the fact that there were exceptional times and circumstances when the essence of the Book was more profitably diffused in the form of sermons and spiritual books of instruction, they continually and in the most emphatic manner recommended the reading of the Scriptures. St. Basil, in a letter to Chilon, his disciple, warning him of the care to be exercised, tells him, "Do not neglect reading, principally that of the New Testament; that of the Old may sometimes have inconveniency. I do not mean to say that the things written in it are not good, but they may cause trouble in the mind, and wound it in consequence of the weakness of those who allow themselves to be wounded. Bread is proper for nourishment, yet it is hurtful to the sick."

St. Jerome opposed the reading of portions of the Bible until a sufficiently mature period of life when the chances of apprehending the true meaning would be greater. In his fiftieth epistle to Paulinus, he gives ample reason for his admonitions of caution in Scripture study, reminding the other that far more than merely a good intention is required.

Theologians of the Middle Ages likewise understood these dangers. Raban Maur, the famous eighth century scholar, speaks of the profound and multitudinous knowledge

necessary for an intelligent approach to this study. It is now a well established fact that in those days, all the arts were fostered and the sciences pursued with the view of dedicating them to the understanding and explanation of the Bible. Honorius of Autun, in an encyclopedic work portrays the earnest Catholic as a pilgrim, and in the words of Digby, "wandering in exile, that is in ignorance, through several different states" representing music, art, literature, philosophy, mathematics and astronomy, and, passing thence "to its true country, the Holy Scripture."

Udalricus, replying to an inquiry of Abbot William of Spire in regard to the order of Scriptural study followed in the abbey of Cluny, advised him that, "the Pentateuch is read between Septuagesima and the beginning of Lent, both in the church and in the refectory, each day the reader beginning where he had last finished. During the nights of Lent we read the exposition of St. Augustine on the Psalms; during which reading a brother goes about with a lantern to see that no one perchance sleeps. During the Passion we read the prophet Jeremias, but only in the church. During the Paschal Octave, the Acts of the Apostles, and thence to the Ascension, the Apocalypse, and the canonical Epistles, which reading continues until Pentecost; including the books of Kings, of Solomon, Job, Tobias, Judith, Esther, Esdras, and Machabees; all of which are read only in the refectory, and never in the church, excepting in portions on certain Sundays. From the calends of November, Ezechiel is read only in the church, and finished before the feast of St. Martin, and then we read Daniel and the twelve minor prophets, with homilies of the blessed Pope Gregory upon Ezechiel. During Advent, we read the

prophet Isaias, which is generally finished in six nights. Then follow the writings of Pope Leo, "De Incarnatione Domini," and other sermons of the holy fathers, especially St. Augustine. We then read the Apostle; the Epistle to the Romans is read through in two nights. If the Apostle should be finished before Septuagesima, we read the exposition of St. John Chrysostom upon the Epistle to the Hebrews. This is the circle of the year."

It was a common thing in the middle ages for the laity to possess an uncommon familiarity with the

People of the present day find it difficult to appreciate the immensity of the Church's work of preserving the Bible during the period when Europe was all but submerged through the invasion of the barbarians at the collapse of the Roman Empire.

During that time, whatever culture existed, centered in the monasteries, each of which had its scriptorium, as the writing room was called, and here, members of the different religious orders spent their whole lives transcribing the pages of Holy Writ. One of these handwritten Bibles is exhibited in the Congressional Library in Washington. The Vatican Library possesses a Greek Testament of the 11th century, written in letters of gold.

The tombstone of a nun in a medieval cemetery bore the epitaph: "Her life work was to transcribe the Bible." Her friends could think of no higher tribute to pay her.

The non-Catholic historian, Maitland, speaking of the charge that Catholics during the Middle Ages were ignorant of the Bible says: "The fact to which I have repeatedly alluded is this—the writings of the Dark Ages are, if I may use the expression, made up of the Scriptures. I do not merely mean that the writers constantly

quoted the Scriptures and appealed to them as authority on all occasions, as other writers have done since their day—though they did this, and it is a strong proof of their familiarity with them—but I mean that they thought, and spoke, and wrote the thoughts and words and phrases of the Bible, and that they did this constantly and habitually as the natural mode of expressing themselves. They did it, too, not exclusively in theological or ecclesiastical matters, but in histories, biographies, familiar letters, legal instruments, and in documents of every description."

Christ of the Scars

*Christ of the Scars, forbid that we
Should shun or fear our Calvary.
If we must tread the valley lone,
And stand before Hate's judgment throne,
And wear a crown of thorns, and go
The road of weariness and woe,
Remind us that we cannot bear
A cross Thou dost not know, and share.*

*Christ of the Scars, teach us to take
Pride in our struggles for Thy sake,
Gladly accept our meed of care,
And boast the battle-marks we bear.
Nail-prints, thorn-scars, spear-thrusts, and all
The blows that cruelty lets fall,
Thanks for them. Heavy though they be,
Let them but make us more like Thee.*

—Clarence Edwin Flynn.

Book. King Alphonso of Naples, a great lover of the classics, is credited with having painstakingly read the entire Bible with commentaries fourteen times, but this is a mere nothing when ranged alongside the record of the Duc de Montausier who read the new Testament one hundred and thirteen times. Royal tutors in many cases gave special emphasis to the Bible in their courses of study. Antoine du Fax in a text book composed for Charles, Duke of Savoy, stresses the importance of the New Testament as a never-failing source of strength in combating heresies.

Anglican Orders

By FLOYD KEELER

THE question of Anglican Orders has been settled, to all practical purposes, by the decree of Pope Leo XIII, so far as the attitude of the Catholic Church is concerned.* She continues the practice she adopted since the beginning of the separation between England and Rome, of ordaining *de novo* and without condition, any Anglican clergyman who is accepted for the priesthood.

The decision of the Pope was based upon the defects of both form and intention exhibited in the First Prayer Book of King Edward VI, for the "Reformers" who were responsible for this Book deliberately expunged from its service all reference to sacrifice and to the priesthood as it had always been understood by the Catholic Church. In other words the "intention" it expressed was not to make priests at all in the then universally accepted sense. Some of these defects were remedied in later Ordinals and there are Catholic theologians who hold, that given a validly consecrated bishop acting with the right intention, a man ordained under these forms might be made a real priest. The question hinges largely on the bishop's own Orders and this presents many problems. It is possible that some "priests" in Anglican Orders are real priests in the Catholic sense. But it is impossible to trace their lines with any surety and the Catholic Church's insistence upon a new ordination for all is amply justified as the only safe method.

However, leaving this question out of discussion, another point seldom brought up is the question of how Episcopalians themselves regard their Orders. What do they think about the priesthood of their "priests"?

Here we must distinguish. One may not speak of the Anglican body—that is, the Church of England and its branches throughout the world, together with the Protestant Episcopal Church in the United States and its missions—as being marked by any consistency

of teaching or doctrine. It simply isn't there. You will find men who hold practically everything that the Catholic Church does. You will even find those who hold that the Papacy is the *jure divino* center of unity, and who justify their remaining outside of its communion by the hope that they may be instrumental in bringing about some sort of "corporate reunion" of their brethren with Rome. This is mostly by way of wishful thinking, for they know, as well as any, that such a feeling exists only among a small minority and that many if not most of their fellow ministers and an even larger percentage of their people, are quite content to label themselves "Protestant" and to act in all ways very little different from the ministers of those denominations which give no thought to trying to establish a pre-Reformation continuity.

Until 1907 there was no shadow of legal right in the occasional action of some "low Church" clergymen in holding "union services" or "exchanging pulpits" with Protestant ministers of any sort. A man to officiate in any Episcopal Church had to have "episcopal ordination"—that is, he must have been ordained by some bishop whose Orders the Episcopal Church recognized. This ruled out, for example, men ordained by Methodist, United Brethren or Lutheran "bishops" but did not exclude those whose ordination had been at the hands of Roman Catholic, Old Catholic or Eastern Orthodox prelates. In 1907 the first barriers were let down in the form of an "Open Pulpit" canon which permitted the bishops to license "Christian men, not ministers of this Church" to "make addresses" in Episcopal Churches on "special occasions." Some interpreted this permission merely as legalizing a condition which already existed, namely, of permitting laymen in various Church organizations, such as the Brotherhood of St. Andrew, to speak in church, whereas others took advantage of its provisions to welcome Presbyterian, Baptist or other ministers to their pulpits. There was, as yet, no hint of permitting these "Christian men" to administer the sacraments, or take part in any other functions, but the wedge had been thrust in and later years have seen a far wider application of this than was originally contemplated. It has led directly to the possibility of the proposed "concordat" between the Protestant Episcopal Church and the Presbyterians, under which, so far as I can ascertain, each will recognize the validity of the ordinations of the other. If this comes to pass officially it

* EDITOR'S NOTE: The decision of the Holy Office and final decree on Anglican Orders as given by His Holiness, Pope Leo XIII, and promulgated in the Papal Bull, *Apostolica Cura* issued in the year 1896, is, we believe, of continuing interest to the Christian faithful despite the long interval of time since it was given. We therefore quote on the next page as an appendix to this article by Mr. Keeler, the most pertinent of the concluding paragraphs of Pope Leo's decree on Anglican Orders.

is complete repudiation of the idea of priesthood, for Presbyterians certainly do not hold their ministers to be sacrificing priests.

Thus we get back to the question as to how Episcopalians regard it. What are the distinctive powers of the priest? Wherein does he essentially differ from other "Christian men" who having felt a call to God's service and having been accepted by some organized body are set apart for its ministry? The great act of the priest is the offering of the Sacrifice of the Mass—a continuation of the Sacrifice of Our Lord on the Cross—re-presenting that Sacrifice to the Father as propitiation for sin. How many Episcopalians, either clergy or laity, hold that view? Not many, one may be sure. Even among those who believe in the Real Presence of Christ in the Eucharist the sacrificial idea is notably absent. Some do not even go so far, but look upon the "Lord's Supper" as a purely commemorative meal, designed in deed to "show forth the Lord's death until He come" but in a purely figurative manner. With this divergence of opinion it will be seen that the groundwork to be laid in the matter of bringing Episcopalians to the Catholic fold varies greatly in individual cases. Some will be found who, as I said earlier, hold practically every Catholic doctrine, others who, while "Catholic" in their tendencies, often especially in matters of ceremonial, have very vague ideas in dogma, and so on clear through until one meets those who only by courtesy of modern "liberal" terminology can be called Christian at all. Their ideas on priesthood will naturally conform to their ideas on other subjects, but it is safe to say that few will admit the full Catholic teaching regarding the Sacrifice. Certainly their Church does not *officially* demand any such teaching.

Which is the real point. The official pronouncements of a religious body are the norm, not the opinions of individuals in it. This is true even of Catholicism, but it is far more true of Protestants, who have not our precise system of dogma. That is why we must seek non-Catholics one by one, that is why prayer for the inpouring of the Holy Ghost is the supremely important factor in conversion. Follow it up with instruction, yes, that's essential, for man must have at least some intellectual grasp of truth before he assents to it, but the work of Grace is primarily the work of the Spirit. So the watchword is *Orate Fratres*—pray, brethren, pray with all your might, pray without ceasing. "Who is Paul, and who is Apollo?"—they are but the instruments, important instruments to whose prayers and works God deigns to give heed. But it is the Lord that "giveth the increase."

FROM THE BULL *APOSTOLICÆ CURÆ*

"Wherefore, strictly adhering in this matter to the decrees of the Pontiffs, Our predecessors, and confirming them most fully, and, as it were, renewing

them by Our authority, of Our own motion and certain knowledge We pronounce and declare that Ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void.

"It remains for Us to say that even as We have entered upon the elucidation of this grave question in the name and in the love of the Great Shepherd, in the same We appeal to those who desire and seek with a sincere heart the possession of a hierarchy and of Orders. Perhaps until now aiming at the greater perfection of Christian virtue, and searching more devoutly the Divine Scriptures, and redoubling the fervour of their prayers, they have, nevertheless, hesitated in doubt and anxiety to follow the voice of Christ, which so long has interiorly admonished them. Now they see clearly whither He in His goodness invites them and wills them to come. In returning to His one only fold, they will obtain the blessings which they seek, and the consequent helps to salvation of which He has made the Church the dispenser and, as it were, the constant guardian and promoter of His Redemption amongst the nations. Then indeed "*they shall draw waters in joy from the fountains of the Saviour*,"* His wondrous Sacraments, whereby His faithful souls have their sins truly remitted and are restored to the friendship of God, are nourished and strengthened by the Heavenly Bread, and abound with the most powerful aids for their eternal salvation. May the God of Peace, the God of all consolation, in His infinite tenderness enrich and fill with all these blessings those who truly yearn for them.

"We wish to direct Our exhortation and Our desires in a special way to those who are ministers of religion in their respective communities. They are men who from their very office take precedence in learning and authority, and who have at heart the glory of God and the salvation of souls. Let them be the first in joyfully submitting to the Divine call, and obey it and furnish a glorious example to others. Assuredly with an exceeding great joy their Mother the Church will welcome them, and will cherish with all her love and care those whom the strength of their generous souls has amidst many trials and difficulties led back to her bosom. Nor could words express the recognition which this devoted courage will win for them from the assemblies of the brethren throughout the Catholic world, or what hope or confidence it will merit for them before Christ as their Judge, or what reward it will obtain from Him in the Heavenly Kingdom. And We ourselves in every lawful way shall continue to promote their reconciliation with the Church in which individuals and masses, as We ardently desire, may find so much for their imitation. In the meantime, by the tender mercy of the Lord Our God, We ask and beseech all to strive faithfully to follow in the open path of Divine Grace and Truth."

* Isa., xii, 3.

Praying for Christian Unity

By MAURICE BEVENOT, S.J., in *The Tablet*, (London)

THE Chair of Unity Octave, (January 18th-25th), is a week of prayer first commended to the whole Church by Benedict XV during the last war, publicly observed by Pius XI throughout his pontificate, and never more appropriate than now in the war-ridden reign of Pius XII.

To repair the harm done. It is arrogance, unworthy of a Catholic to say: "That is *their* business. They broke away; let them come back again"—besides, it is untrue. It is the business of *all* Christians—and it calls for special care and delicacy in those who belong to "the old Church." For that upheaval would not have assumed the disastrous form it did, had it not been for the multifarious scandals prevalent throughout Europe—in the members of the old Church. That they have been exaggerated for purposes of propaganda is no reason for thinking there was nothing there to exaggerate: certainly the Fathers of Trent did not think so. But if it was ungodly conduct in the Church then, which made so many revolt against her and devise new ways of serving God apart from her, it calls for no little tact, now, to approach their descendants and tell them that they

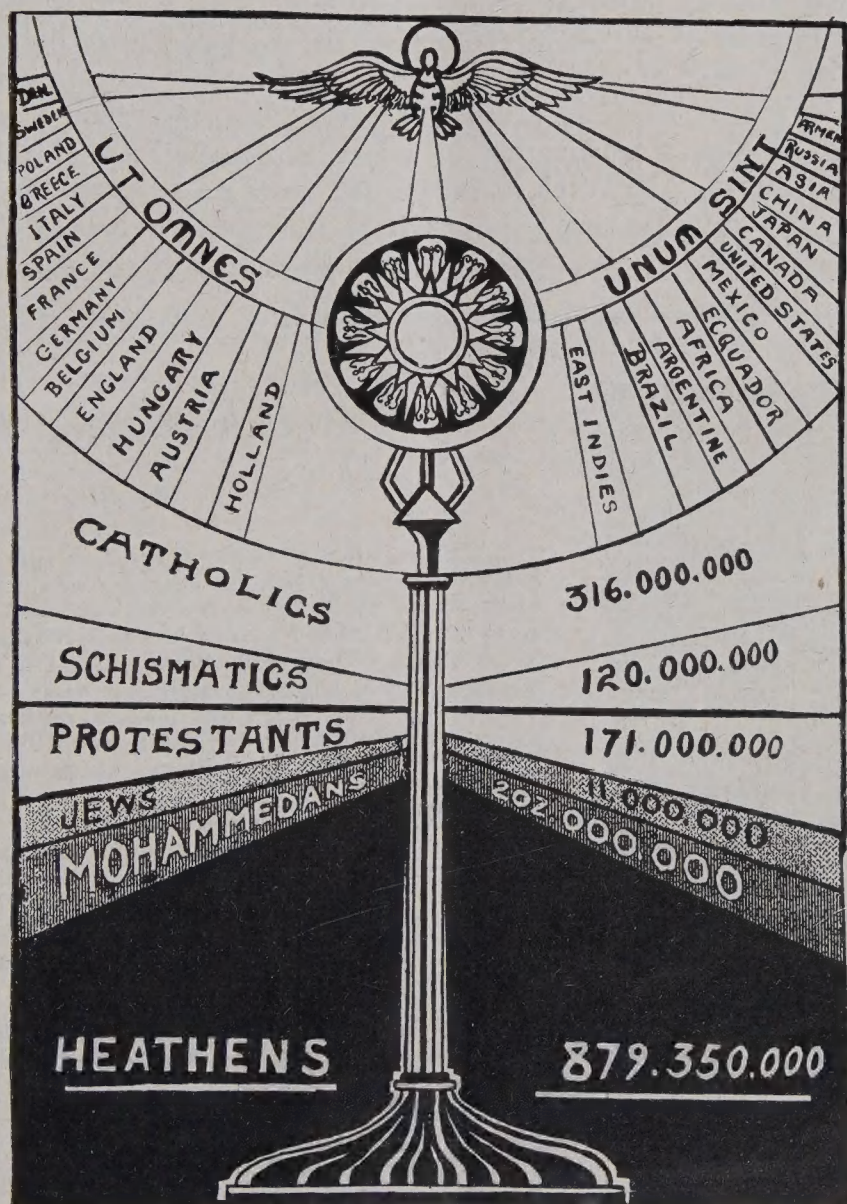
must come back to the Church which their fathers left. If they are blind to the way they should take, it is our fathers no less than theirs that are to blame, and we should think twice before we put the Apostles' question: "Rabbi, who hath sinned, this man, or his parents, that he should be born blind?" For it was the general neglect of the Church's own spiritual and moral principles which obscured the true nature in men's eyes, and those who were dis-

affected or had grievances, real or imaginary, found it comparatively easy to work up a vigorous propaganda and get a wide hearing for their "reforms."

How successful that propaganda was, we can see today in the fragmentation of Western Christendom. *Si monumentum quaeris, circumspice!* For if it was right in the first instance to break from Rome because of her "corruption," it was no less right to break from the Church or Congregation of one's

birth if at any time it failed to preserve the Gospel teaching in all its purity, or if some new light was vouchsafed to which it would not respond. Hence the "Protestant mark of fissiparous sectarianism" finds its remote cause in that to which the Council of Trent directed so much of its energies to reforming. For this constant fragmentation is due to the loss of a sense for the unity of the Church, a sense which was smothered by the propaganda for which unworthy representatives of the Church provided the raw material.

Some may be tempted to shrug their shoulders in despair, and to turn their energies to the multitude of "post-Christians," who, their instincts sound



or unsound, are unattached to any form of Christianity. Yet if this we ought to do, we should not leave that other undone. Even if the majority are not in a position actively to work for Christendom's restoration to unity, all can pray, especially during this Octave. Such prayer, however, needs to be alive to present conditions, and it will help if an attempt is made to understand and to appreciate what our non-Catholic fellow Christians are doing to spread the practice of this Prayer for Unity.

As is well known, the Octave was inaugurated in 1908 in America, by an Anglican Community (which later joined the Church), and it has since been chiefly sponsored in England by the Church Unity Octave Council. Its aim remains definitely "Reunion with Rome." Since 1920 an Ascension-tide Novena of Prayer has been observed by the *Faith and Order* Movement—the most comprehensive movement for Christian reunion—and the same date has been similarly observed by the Church Union. The World Evangelical Alliance keeps a similar week of prayer at the beginning of January.

Naturally the Novena and the week just mentioned are less definite in their aim than the Octave, which, after all, the Church has made her own.

But last year an effort was made, and it is now being strenuously pursued, to make these various "weeks" of prayer synchronize. With an eye to the realities of the situation and drawing inspiration from the work of the Abbe Couturier, the Superiors of seven Anglican religious communities for men made an appeal that all should join in prayer for unity at the same time, viz., January 18th-25th, and that while those who had hitherto kept the Church Unity Octave might continue to pray for reunion with Rome on the basis of full dogmatic agreement, all the others should join a parallel octave with the simple petition "that Our Lord will gather all Christians on earth into that visible unity and concord for which He prayed on the night of His Passion." The idea "united services" is rigidly excluded: each denomination is asked to observe the Week of Prayer in its own way. However, the spirit of this prayer is not to be the triumph of one's

own denomination, nor the desire to minimize the differences to be overcome: it is made quite clear that a superficial reunion which concealed divergent principles would be worse than useless. Nothing must be attempted "in the name of a love that has escaped from the discipline of truth." However, this parallel octave—to be known as the *Week of Prayer for Christian Unity*—is directly concerned with prayer, not the planning of reunion.

We understand that several leaders of the Free Churches have already responded to the Anglican appeal, and are working to spread the movement. The Continuation Committee of the *World Conference on Faith and Order* have changed their date from Ascension-tide to January. Within the Church of England, the Church Union has done the same. As Protestants, Orthodox, and Catholics are also keeping the Octave abroad, we can look forward to an ever-swelling chorus of prayer being offered up for Christian Unity throughout the world between the feast of Saint Peter's Chair at Rome and that of the Conversion of Saint Paul.



Christ Knocking at the Door

When Holman Hunt painted his famous picture of *Christ Knocking at the Door*, he was very anxious to get the opinions of other artists about it. A few days before it was to be hung in the Academy, he invited a large number of the more prominent artists to his studio. They were enraptured. The critics were loud in their praises. Not a derogatory note was heard. Finally Mr. Hunt said: "Ladies and gentlemen, I did not call you here for the sake of approbation. I want constructive criticism. The picture is not perfect. There must be something about it which might be improved. Won't you please criticize it?" No one replied. All were under the spell of the portrayal of the pictured Christ. Mr. Hunt appealed again. This time a young artist, with long hair and a flowing Oxford tie (which are the marks of egotism) said: "Pardon me, Mr. Hunt, but I see a very serious mistake in your picture."

"What is it?" eagerly asked the great artist.

"Why," said the young man, "you have omitted to paint a handle upon that door."

Holman Hunt very reverently bowed his head and quietly answered, "Young man, the door at which Christ knocks can be opened only from the inside."—From the book, *My Catholic Neighbors* by Dr. Sam Atkinson. (Devin-Adair Co., obtainable from Graymoor Press, Peekskill, N. Y.)

Labor Racketeering

By NORMAN McKENNA

AS we remarked in last month's article, unions incline to their own weakness: the CIO seems to be especially receptive to Communism but not to racketeering, while the AFL seems to be especially receptive to racketeering but not to Communism. Reasons for these inclinations are to be found in the history of each organization. The new CIO unions, organized by men new to the labor movement in many cases, and many of these men young in years, inclined to accept radical policies. The old AFL unions, with decades of service behind them, have no taste for radical policies, but on the other hand, their very venerability has made some of them vulnerable to criminal conspiracy.

The old warning, power corrupts, and great power corrupts greatly, is especially applicable. Where racketeering, by which is meant criminal activities ranging from threats to grand larceny and murder, has gained a foothold in the AFL, there was great power in the hands of one or a few men. In other words, those AFL unions conducted with a proper concern for democratic procedure are free of racketeering. Those AFL unions which never knew democracy, or had it stolen from the membership, are the ones afflicted with criminal associations.

Labor racketeering is more often found in unions in the biggest industrial cities than in small cities; it is more often found where organized crime has operated freely, as in New York and Chicago, than in more law abiding cities. Racketeering in labor is a post war development, arising during prohibition and the building boom of the twenties. It is a development peculiar to unions where workers are not wholly organized, and where wages vary seasonally and annually—hence its prevalence in the building trades. It is most prevalent in unions whose membership includes workingmen of little or no education.

As in other forms of crime, labor racketeering is a parasite feeding on weakened social bodies; in this case on union members who are either poorly equipped to defend their rights or trapped in situations where they are virtually unable to throw off criminal domination.

The mildest form of racketeering is the threat (legal definition, simple assault) whereby a union member is directed to do some one thing or suffer physical violence or the loss of his union card. Since loss of the card means loss of his job, the union member very often submits. Violence then ranges upward

through assault and battery to outright murder. Violence may also take the form of arson, acid throwing and other forms of sabotage, to intimidate non-union employers or strikebreakers.

Another branch of racketeering embraces various forms of larceny, usually achieved through the use of violence. A common form of larceny practised on union members is the kick-back, which calls upon the union worker to surrender a percentage of his union wages to his business delegate, who in turn yields a percentage to the conniving contractor. This device enables a business manager, who is a union officer, to sign a contract at union wage scale, while the worker in fact receives less than the scale. Arrangements like these are known as "under the hat" conditions.

To carry on their criminal depredations, labor racketeers employ "goons," common thugs who do violence for a price. Goons limit their violence as directed: first they threaten the victim; if he does not "cooperate," they give him a "once over lightly," a beating designed to scare the daylights out of him without incapacitating him, and finally, if necessary, they will "dump" or murder him.

Racketeering in its worst form is found in the building trades in the AFL, in the construction workers unions, longshore unions and motion picture operators unions—all AFL. It has also been found in milder forms in CIO unions. One CIO union leader, Sam Potash, is now in jail for suborning a juror in the trial of officials of the International Fur and Leather Workers Union. Potash and Ben Gold are among Fur Worker leaders with a nasty reputation for being not only Communists but dealers in violence.

Unlike Communism, which has antecedents away back in American labor history, labor racketeering is a modern development. It cannot be traced to the violence attending labor organization in the 1880's, because that violence was in many instances justified by unlawful attacks on legitimate labor unions. The racketeering we see today is based on the conviction of certain criminals that it is the right of clever persons to live on the livelihood of others *if you can get away with it*.

Hence Bioff, Scalise and other brigands milked the treasuries of unions in a wholly reckless way, firm in the belief that the law could not catch them. They knew that no union member dare squeal on them, and they knew they could stifle any attempt on the part of the membership to call for an accounting of union

funds. Unions normally state in their constitutions that no member may have recourse to the courts of the land until he has first exhausted all legal means within the unions—that is, the union's courts. Labor racketeers can easily rig up kangaroo courts to take care of any membership complaints, and if a member is not thoroughly frightened by the prospect of a hearing in such a court, then a "once over lightly" will put out of his mind all further thoughts of reforming his union.

Usually, but not always. There are members of the Association of Catholic Trade Unionists who have been threatened and harried by goons, and have lived to see the brutes put behind bars. Racketeering can be fought and has been fought to a finish, and unions cleared of criminal alliances.

To show how it has been done, let us take the example of a unionist in a racket-ridden union, as we took the example of John Smith in a Communist ridden union last month. This month our hero will be Frank Jones, and before his reform efforts are through, he will feel like a hero.

A Catholic whose ambitions are confined to earning a decent living for his family, Jones finds himself the victim of a kick back. His job is washing cars in a union garage. According to the words of the union contract, he is supposed to be receiving union wages. But his union delegate, in collusion with the employer, takes back a portion of that wage "under the hat." The union delegate seems to be prospering far beyond the possibilities of his large salary, and this sharpens Jones' suspicions. Jones is alarmed still further when the union treasurer either does not make a report, or submits a fantastic report in which it appears that the extraordinary sum had to be paid out for "incidentals" or "miscellaneous."

Jones, being more innocent than a man should be at his age, naively inquires why so much is spent for incidentals, and what are incidentals, anyway? For the satisfaction he gets from official replies, he might just as well have asked what are Yonkers. The evasion of the officials leads Jones to express himself among his fellow workers in no uncertain terms. This criticism is overheard by an administration flunkie, who dutifully carries it back to the union officers. Then one dark night, when Jones is plodding wearily home through a lonely section in the Bronx, three thugs pop out of the gloom, clout him a few times and warn him to keep his face shut.

This frightens him badly, but the next day his courage returns, and this time more prudently, he sounds out his fellow workers, and discovers quite a bit of agreement with his opinions. He uncovers more and more information unfavorable to the union administration, but at the same time, his actions become more noticeable.

Noting his obstinacy, union officials bring him to trial on trumped up charges. Not permitted to bring in outside counsel, Jones can only sit and hear the

kangaroo court dispense crooked justice. After further warning to mind his own business, the court takes away Jones' union card.

Since that means the loss of his job, Jones determines to take action. He goes to the Association of Catholic Trade Unionists, and his case is taken by their affiliate, the Catholic Labor Defense, which supplies free legal aid to workingmen. Because of the vagaries of union constitutions, some of which flagrantly violate the Bill of Rights, Jones has to bring his own union constitution so that the CLD lawyer may determine what redress is possible. According to the constitution, the trial was proper in form, although the charges are wholly false. A protest against the trial is then entered by the CLD lawyer with the union's counsel.

Used to bluffing union members, the union counsel takes a high and mighty attitude and tries to bluff the CLD lawyer. But the CLD lawyer speaks of legal action, and then the union counsel takes notice. Above all things, the union wants no publicity. One item of publicity is likely to bring the whole District Attorney's office charging in, looking for evidence of serious crime. So Jones' card is returned, and with it, his job.

By now Jones has learned enough about the crooked dealings of his union leaders to convince him that a rank and file movement is in order. He can't manage it alone, so he persuades some of his fellow workers to attend a meeting at the ACTU headquarters. A small group comes; they meet and decide to recruit more members, and meanwhile, join the ACTU and find out what are their rights and duties and how they can remedy the present lawlessness. But on their way out of the ACTU office, they are met by a couple of goons who tell them bluntly to stay away from "that place." Some take the warning; others, like Jones, realize there is no turning back now, and resolve to carry the fight to a finish. They next print leaflets criticizing the administration, and distribute these among the union members.

Now the "top control," or tyrannical leadership, as it is known, is alarmed and puzzled. It is alarmed at the prospect of a rank and file movement and puzzled as to what to do with Jones. Back of Jones, the top control realizes, is a strong organization armed with smart lawyers and a publication, *The Labor Leader*, which has already publicized the crooked work going on. To rub out Jones would be a simple matter, but Jones is too well known now, and has too many friends. He can't be made to disappear quietly.

Intimidation is tried once again, this time at the union meeting. Goons are stationed outside the union hall. Recognizing them as slug hard strangers, probably from out of town, Jones phones the ACTU. The ACTU informs the police, and a delegation of blue coats appear on the scene. The goons judiciously disappear. The top control, unable to answer the charges leveled at them in Jones' leaflets, evade the

issue by denouncing Jones and his supporters as "union busters." But the union members know that Jones is no union buster; they know as well that the top control is crooked. Taking courage from the fact that Jones is still alive and kicking, they support his rank and file movement.

That movement, if supported by a good proportion of the members, may succeed in ousting the crooks through an election or it may so threaten the power of the top control that the most flagrant abuses are checked. Frightened at the prospect of police investigation, the top control may regularize its finances and render a proper accounting to the membership. In some cases only action by the District Attorney breaks the hold of the criminals.

In some unions where the administration is not wholly crooked, the honest union officials, encouraged by the support of rank and filers, will turn their crooked fellows out of office. Another effective rank and file device is a demand for regular meetings in unions whose officials have illegally postponed meetings. Fearful of losing their well-paid union offices, officials will make concessions to a militant rank and file. While such results are not wholly satisfactory, they do serve as moral victories, and effectively check criminal operations.

In the present AFL set-up, the best way to clear out the racketeers is through an honest and vigorous rank and file drive. The AFL constitution does not give William Green or his executive board power to oust the officials of any but Federal unions. The latter are directly under the supervision of the AFL, while the international unions are autonomous, and may choose their leaders as they please. Of course the AFL constitution could and should be changed so that a responsible body, perhaps the executive board of the AFL, could, after due trial, remove any AFL officer shown to be engaged in criminal activities. Such internal reform is preferable to the more spectacular but less effective reform through the action of district attorneys. The latter catch only the best known criminals, leaving the small fry to continue their depredations in petty crime.

As we remarked in the case of Communism, the remedy for racketeering in labor is an intelligent and active rank and file. Real leadership is called for, and by virtue of the principles they profess, Catholic workmen are the ones to show such leadership.

Philip Murray, president of the CIO, has proposed that the steel industry be organized into a vocational group. This plan is similar to the corporative system advocated in a statement issued by the Catholic Bishops last year. The corporative plan provides for close cooperation of employers and workers in the same industry with government assistance but *without* the government domination characteristic of Fascist regimes. The corporative plan is democratic.

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News Items of Interest

A GROUP of some fifty soldier clerics, mostly Frenchmen, interned in Switzerland, are continuing studies for the priesthood at an emergency seminary set up in an ancient Cistercian Abbey near Fribourg. Members of other religious orders from the interned troops conduct courses in logic, philosophy, Scripture and theology. In Paris, presently under the control of German troops, fourteen prisoners of war, mostly British and Canadians, who had completed their studies for the priesthood, were ordained shortly before Christmas. The ceremony took place in the Chapel of St. Denis military barracks.

* * * *

His Holiness Pope Pius XII has named the Most Rev. Robert E. Lucey, Bishop of Amarillo, to be Archbishop of San Antonio, as successor to Archbishop Drossaerts who died in September last. The Holy See has also announced the appointment of Right Rev. Monsignor Joseph T. McGucken, chancellor of the Archdiocese of Los Angeles, to be Titular Bishop of Sanavus and Auxiliary Bishop of Los Angeles.

* * * *

The cost of restoring English churches damaged by German bombs will be borne by the state, according to an announcement made in the House of Commons recently. The War Damage Commission will consult with represen-

tatives of religious and charitable bodies to determine the amounts which will be allocated toward rebuilding the churches, and it is expected that some of the destroyed churches may not be restored on their former sites, but rebuilt in the center of some populous community.

* * * *

To the *Register* group of Catholic weekly papers we are indebted for the following interesting news story:

"That a convent could exist in the heart of a large city for two centuries without the government's knowing it was brought back from Mexico by Dr. R. A. Dillon of Roanoke, Va. He has been doing research work with Dr. W. P. Murphy of Boston and went to Mexico with his brother, Oscar, to visit out-of-the-way places. After fulfilling this desire, they went to Puebla, where they crawled for hours through the secret passages of the hidden convent. Situated in the exact center of the city, the

convent had its main entrance concealed by a movable shelf of dishes in a private residence owned by an elderly woman. Here for 200 years the nuns lived and died without their presence being suspected by the political authorities. They were even buried in a deep underground room that now contains hundreds of skeletons.

"Although there have been respite, the religious life has often been difficult in Mexico because of political interference. It would seem that this hidden convent, largely resembling the Church of the Catacombs, was the answer of a continuing group of pious women to that persecution."

* * * *

The Archbishop of Lima has lodged a protest with the Minister of Justice and Worship in Peru against a Bill recently introduced into Parliament for the confiscation of all property belonging to religious orders and congregations. The prelate denounces the anti-

social character of the new Bill, declaring it to be against the fundamental laws of justice and particularly dangerous under present circumstances. The Archbishop's protest has made a deep impression on the country, and it is expected that the Bill will be defeated.

* * * *

The Australian Government has declared the Watch Tower Bible and



Mission San Diego, first foundation of the Franciscan padres in the State of California, has been re-established as a parish church and will serve the increasing Catholic population which has located in Mission Valley the last few years. The Rev. Norman Raley, long a student of mission history and author of a brochure on Mission San Diego, has been named Pastor.

Tract Society, the sect known as "Judge" Rutherford's "Jehovah's Witnesses," an illegal organization. The Premier, Mr. Menzies, announcing the decision, said that the four commercial radio stations which had been broadcasting Rutherford propaganda would not be allowed to re-open until their ownership had been investigated.

* * * *

The congregation attending Mass on a recent Sunday at the Church of the Gesu in Montreal was both edified and surprised by a program of unusual church music. It was rendered by the choir from the Caughnawaga Indian Reservation in Iroquois. One hymn in Huron, was written by St. John de Brebeuf, one of the eight Jesuit Canadian Martyrs.

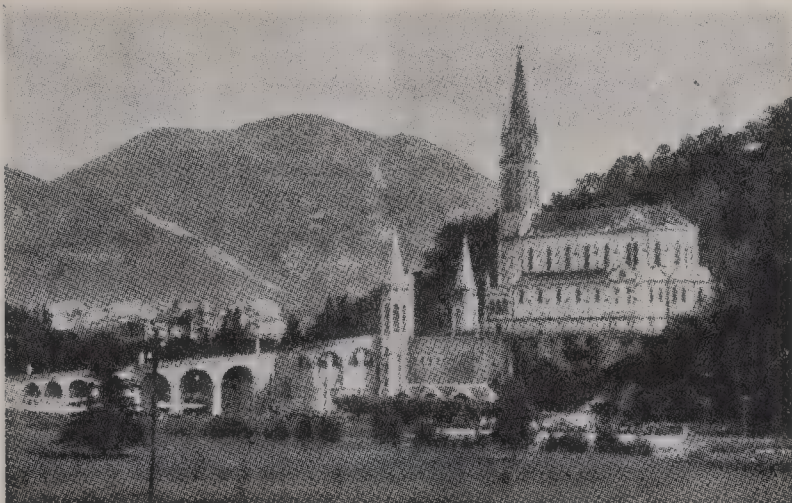
The present Caughnawaga Choir owes much to a gifted missionary, the Rev. Conrad Hauser, S.J., now on the Chinese mission, who adapted Iroquois words to Gregorian plain chant. The choir is at present under the direction of the Rev. Albert Bernier, S.J., well-known as a composer and director.

* * * *

As a result of the Concordat signed between the Holy See and Portugal, the ecclesiastical properties belonging to the Archdiocese of Goa, in India, confiscated by the Government at the time of the last revolution, have been restored to the Church.

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Attention is being directed to the cause of the Rev. Jean Francois Buisson de St. Cosme, the first North American-born priest to meet death at the hands of Indians, through the movement of the Most Rev. John Mark Gannon, Bishop of



The famed Grotto at Lourdes has comparatively few visitors these days. Since it is located in the southern part of France, it did not suffer from the hostilities as did many great edifices in northern France. Foreign pilgrims find it virtually impossible to reach the famous shrine and French people in the unoccupied zone face great problems in finding transportation. Many refugees were cared for at Lourdes after the Nazi invasion of France last spring.

Erie, to present to the Holy See for beatification the causes of early martyrs of the country now within the boundaries of the United States.

Father St. Cosme, a Canadian missionary, died near the site of the present city of Donaldsonville, La., pierced by six arrows. The exact date of his death has not been determined, but it is known it was in the fall of 1706.

Four priests received martyrdom in Mississippi, Father Nicholas Foucault, a diocesan priest, and Fathers Paul Dupoisson, Antoine Senat and Jean Souel, Jesuits. Indians took their lives between 1702 and 1736.

Father St. Cosme first worked among the Arkansas Indians, then at the Natchez Indian village, where he labored six years amid great hardships. In 1706, while going down the Mississippi River to Mobile with three Frenchmen, he stopped to camp for the night. As they slept they were attacked and slain by a band of Chetimachas Indians. Bienville, governor of the Louisiana Colony, reported Father St. Cosme's death to France February 1st, 1707.

* * * *

The first number of *The Jurist*,

new quarterly on canon law published by the School of Canon Law of the Catholic University of America, has made its appearance.

Contributors to the initial number are all members of the Canon Law Faculty. They are:

The Rev. Dr. H. Louis Motry, Dean of the School of Canon Law, "The Connotative Value of the Sacred Canons"; the Rev. Dr. Robert J. White, Dean of the Catholic University School of Law and lecturer in Comparable Canon and Civil Law, "Certain Aspects of the Legal Status of the

Church in the United States"; Dr. Stephan Kuttner, "The Father of the Science of Canon Law"; and Dr. Brendan F. Brown, "The Canonical Juristic Personality."

Other features in the quarterly are an enumeration of pertinent articles in current publications and a chronicle of news items.

* * * *

The *American Hebrew* carries an article in its January 31st issue about the Colored Jews. There are 500 of them in New York City, where they have their own synagogue at Lenox Avenue and 128th Street, Manhattan, conducted by Colored rabbis headed by a chief rabbi. They have their own fraternal society, the Royal Order of Ethiopian Jews, and their own cemetery. They keep up the synagogue through a tithing system. Every member contributes a tenth of his net income although, like most Negroes, they are very poor. The synagogue maintains a Hebrew school for children and an advanced course, whose graduates are sent over the country on missionary work. The people call themselves the Commandment Keepers and claim to represent one of the ten lost tribes of Israel.

A Franciscan Diplomat

By KEES VAN HOEK

YEARS and the cares of office have stooped his once tall, straight figure, still imposing, notwithstanding three score years and ten. There is tiredness in the emaciated eyelids below the still aggressively dark eyebrows, in a face as handsomely severe as that of a Roman Senator, with its sculptured dome, and the classic brow of the philosopher.

Something in the winning smile, which can light up as suddenly as the twinkle in his eye, betrays typical Dublin raillery. He was born in that city, to return ten years ago as His Excellency the Nuncio Apostolic, doyen of the Diplomatic Corps accredited to Ireland. In between, from his 5th to his 70th year, lay worlds.

Originally destined for the Bar, he gave up the law for journalism, an inherited taste, since he belonged to a family of *literati*—his father was an editor. Twenty years old, he already worked in Fleet Street himself. As American Press correspondent he reported the Parnell case. A hobby, apart from his profession, was autograph collecting.

As a boy he acquired from relatives letters of Charles Dickens, Cardinal Newman, and other celebrities, then set to enlarge his treasures. Before approaching Robert Louis Stevenson, he was so thoughtful as to procure, first, current stamps from Samoa, to facilitate a reply from the astonished author, who promptly wrote: "Here is the signature of Robert Louis

This is a pen-portrait of the First Apostolic Nuncio to Ireland, Most Reverend Archbishop Paschal Robinson, O.F.M., which originally appeared as one of a series of articles by the author in the "Irish Independent." Archbishop Robinson was intimately associated with the Corporate Reception of the Society of the Atonement into the Catholic Church.

Stevenson for the only civil autograph collector."

But, then, young Mr. Robinson was made *du bois qu'on fait les violons*, as bespeaks the fact that at the age of twenty-two, when most of us are cub-reporters, he was already assistant editor of the *North American Review*, the most famous monthly of the 'nineties, which paid authorities on contem-

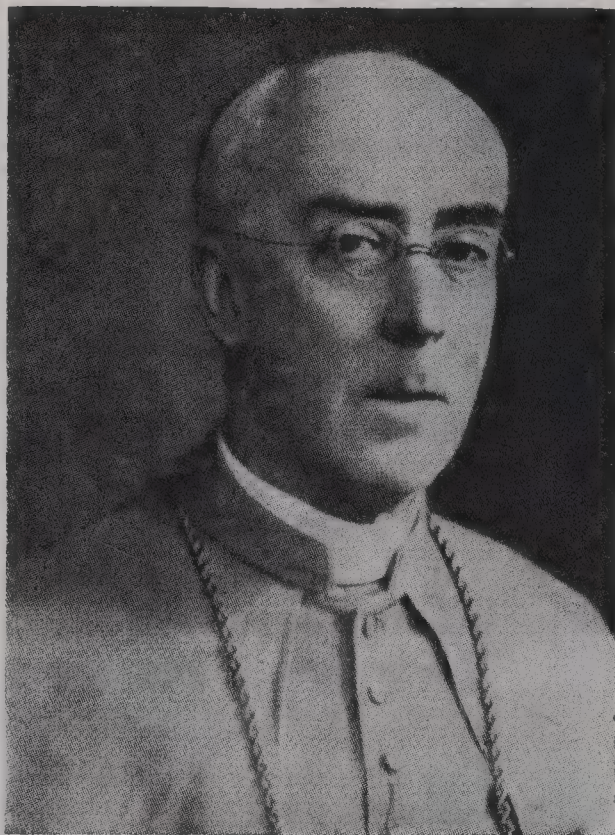
porary questions, like Mr. Gladstone, a dollar a word for their contributions. Thus he met the prominent men of his time, for they were contributors to his magazine; it left him with an abundant fund of stories, from Mark Twain downwards.

People who have known him at that time recollect him as a serious, modest and vastly erudite man, looking much older than his twenties, a walking encyclopedia yet an affable companion. If one probed into the character of the young man to discover the basic qualities of his later greatness as a Churchman and diplomat, one finds unanimous testimony as to a refinement and culture which spoke from his every word and act.

The early success did not blind him to the higher light of his true vocation; in 1896 he entered the Franciscan Order, to be ordained priest in Rome five years later.

Historical research and literature obviously destined at the outset his work as a friar. In Italy he catalogued several monastic archives hitherto inaccessible to students. Thence he was called to the Catholic University at Washington, where he taught Mediaeval History from 1913-1919. From this period date his many books, *The Real Saint Francis*, *The Life of Saint Clare*, and his treatises on Franciscan history and literature.

Having enrolled for the humbler though higher walks of life, with probably no other ambition than to serve his



His Excellency, Most Reverend Paschal Robinson, Apostolic Nuncio to Ireland.

Church and his Order with the devotion of a scholar, Rome suddenly called him. His career as a diplomat began.

He had to attend the Peace Conference at Paris, in the spring of 1919, in connection with the German Missions in Africa and the question of the Holy Places. In Palestine the Franciscan "Custodia" has, as the oldest established Order, always wielded a great influence and it was fitting that the delicate problems thrown up by the Great War and the British occupation of Palestine should be entrusted to a Franciscan diplomat of English tongue.

His mission took him there—eventually even to the League of Nations at Geneva—and, such are the inscrutable vicissitudes of life, for the next eight years his life was intimately bound up with the Near East: Apostolic Visitor for the Custody of the Holy Land, the Latin Patriarchate of Jerusalem and the Eastern Churches of Palestine, Transjordan and Cyprus, living in unity with the Church of Rome, in between visiting also Greece, Syria and Egypt on special missions for the Vatican.

What such a task entails no one can fathom who has not actually been in these countries. Nowhere was the maelstrom of life, of ambitions, aims and intrigues so turbulent as in that corner of the world where all religions, nationalities, and races clash; where France, jealous of her centuries-old privileges, watched guardedly British occupation, each on the alert against the other; and Italy and the Greeks or the Turks; Arabs and Jews, each again divided in fanatically quarrelling sects constantly at each other's throats; Orthodox Jews on the warpath against modern American Zionists.

The guardianship of the Holy Places had to be shared by the Catholic Church with the Orthodox



The Residence of the Papal Nuncio in Phoenix Park, Dublin.

churches, each of which, after their own schism from the universality of Rome, rent by Greek, Armenian, Syrian, Coptic, and other schisms in bewildering variety, only agreeing in being always at loggerheads.

At Jerusalem the religious in Father Robinson must have felt his heart throb beholding the places of the Life and Passion of Our Lord. How often must he not have gazed from the Mount of Olives on the Via Dolorosa, that most tragic road on earth, leading from Pilate's Judgment Hill to the Holy Sepulchre. The artist and historian in him rejoiced in that greatest of all cities, which undates all recorded history, because its glory is not of this world, thus leaving behind all rivals: Venice becomes but hopeless beauty.

The diplomat earned golden spurs in this tumultuous firing line. To his influence and success no finer compliment could be paid than that of the famous British Orientalist and diplomat, Sir Ronald Storrs, the first Governor of Jerusalem:

"Of scholarly and distinguished Father Paschal Robinson I know not whether to admire most the austerity of his life—for when was he known to eat, drink or sleep?—or the wisdom of his luminous counsel."

The Pope manifested his appreciation by elevating him to the Titular Archbishopric of Tyana in 1927. Even more emphatically, by choosing him in March, 1929, as Apostolic Delegate to Malta, where an ugly dispute had arisen between the Vatican and Lord Strickland's Government, a situation made the more intricate by language rivalries. "Luminous counsel" was needed again. Of that the Vatican White Paper on Malta tells the absorbing story.

Having won one of the Church's most brilliant diplomatic victories, the Holy See nominated Archbishop Robinson by the end of 1929 as Apostolic Nuncio to Ireland, the first Papal Nuncio after three centuries of oppression—a Dubliner's return to Dublin.



Echoes of the Press

“**W**ANDERING about the earth today (you most probably know one or two personally) are a few once-upon-a-time Catholics who no longer practice their religion,” says the *Herald-Citizen* of Milwaukee, “because they have been offended by sermons they have heard. The denunciation of vice never makes pleasant listening for those addicted to vice. Instead of being converted from their evil ways, they choose the alternative of going to church no longer. Some even are unfair enough to place the blame of their defection from the faith upon the priest who denounces the sin or sins they wish to continue committing.

“The type of used-to-be-Catholic isn’t something new in our day. St. Caesarius, the bishop of Arles said fourteen hundred years ago: ‘When we criticized your vices, I am afraid that some of you were angry with us rather than with yourselves. Our sermon is a mirror for you. When a woman looks into a mirror and finds that something is wrong with her appearance, she proceeds to correct it and does not break the mirror; so when our sermons make you conscious of some defect, you should correct your conduct rather than be irritated at our sermon.’”

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“**S**OME people imagine,” writes *La Liberté*, of Fribourg, Switzerland, “that under the influence of international complications, the Soviets are fast humanizing themselves and drawing nearer to western civilization. It is a mistake. To quote only the most recent manifestations of the Communist spirit, it is enough to recall the latest decrees, which deprive the workers of the right to change their work and give the State the right to dispose of all qualified workers and technical personnel at its discretion, without exception of age or sex.

“The latest decree specifies in particular that personal convenience and distance are not considered, each worker being liable to be sent anywhere and for any length of time. He may only be accompanied by his wife and his smaller children, whilst parents and grown-up children must stay where they are. Another decree, which was promulgated on October 10th, annually wrests from the families a million children aged fourteen. These children, in the terms of the decree, must be “supplied” by the communes, to be trained at the State’s expense in special boarding schools, and until the age of twenty-four, must be at

the exclusive disposal of the authorities. Thus in ten years the Soviet Union will theoretically dispose of ten million specialists, exclusively belonging to the State and free from all family ties.

“In the field of agrarian politics, the Soviet Union, far from showing any sign of coming into line with any other system existing in the world, is doing its best to render the peasants’ life unbearable, at any rate for those who still cling to their preference for individual work. These ‘pariahs’ of the Communist regime are having a specially bad time. Their taxes amount to 40 per cent of their harvest and one-third of their cattle. A farmer who possesses only one cow must deliver to the State an amount of meat equivalent to one-third of the cow’s weight, on penalty of having his cow confiscated. Woe to him if he makes difficulties. He takes the road to Siberia as a matter of course.”

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“**N**O nation,” says the *Catholic Sentinel* of Portland, Oregon, “can long prosper, or even endure, if it relies upon the strength of its own sinews and not upon aid from on high when it faces tests of a trying nature. And aid from on high will likely be withheld if the people who go to make up the nation ignore God and His Divine rights. Alas, this our own country, our beloved America, has been gravely deficient in giving God His rightful place in her national life.

“We cannot but love our America, for the liberty she guarantees, for the freedom she fosters, for the tolerance she displays. Withal, however, we cannot close our eyes to the manner in which millions of her citizens worship the false gods of gold and silver in place of the one true God. We cannot be unmindful of the godlessness that pervades our secular system of education and of the godlessness that, as a result, is beginning to pervade our national life. We cannot overlook the monstrous moral evils, such as divorce and race suicide, which sully so many homes and destroy the sanctity of so many marriage bonds.

“We cry out, ‘God bless America,’ and our heart is in the appeal. But will God bless America unless this country re-arms itself spiritually? Will He spare us from the scourge of war if we fail to set our spiritual house in order? The blessings of God come at a price—and that price is respect for what He commands.”

A leading article on the subject of appeals for a united Christian front which appeared in the January 3rd issue of the *English Church Times* (Episcopal) closed as follows:

"There is no ambiguity about the Five Peace Points issued by the Pope shortly before Christmas, nor about the practical interpretation put upon them by his adherents in this country. The Christian common sense of the Pope's proposals—and no less of the five standards for judging economic proposals defined in the letter to *The Times*, signed by the English Archbishops, Cardinal Hinsley and the Moderator of the Free Church Federal Council—should command the assent of every Christian. Nobody imagines that the co-operation called for in such proposals extends to the ostrich-like view too commonly held in this country, that religious differences make no real differences.

"The fact remains that, so long as our unhappy divisions continue, it is impossible for all Christians to unite in the highest form of prayer and worship at a common altar. What is possible is something different, and the bounds of possibility and impossibility need to be plainly defined. In the faith that, according to God's will, Christians are growing nearer to one another in a fuller understanding of the divine purpose for which the Church was instituted and of the common implications of the gospel, they can draw from their several approaches to God a single inspiration for the better ordering of secular affairs. As a Roman Catholic correspondent states this week in our columns, 'the time for a Christian front is certainly ripe!' It is the duty of the Christian public to sustain the lead given by the Archbishops, the Cardinal and the Moderator. There is room enough for co-operation in good works. Perhaps from this may grow, in God's mercy, a deeper unity of faith."

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WRITING in his column in the *Times Dispatch* of Richmond, Va., Thomas L. Hunter, a non-Catholic, says: "It must make the gods on Olympus laugh, to hear us speaking of that era of human history which lasted from the fall of the Roman Empire until just before Columbus discovered America, as the Dark Ages. It is the pot calling the kettle black. Those were the ages when Europe still

believed in God and chivalry had its birth. A thousand years from now man will refer to the present era as the Dark Ages. We have solved many of the riddles of the universe, but have solved none of the moral questions of human conduct. We think of our civilization in terms of mechanical inventions. We have the magical lamp of science, but the genii which do its will are commanded by human selfishness and lust and hate. Science has given us chemistry, and chemistry has given us lethal gas. Science has taught us to fly, but we fly as the hawk. We are birds of prey. In the Dark Ages Europe built its cathedrals, its supreme accomplishments in the arts. Their beauty has endured to this day. They are the earth's loveliest memorials of human faith. Our age is witnessing winged destroyers bombing them into shreds. Before the age is done

we shall probably see the Vatican with its priceless art treasures and the great church of St. Peter in Rome blown to bits. This country will probably build the flying fortresses that will work this destruction."

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A long and disastrous war—disastrous for both parties in the conflict—is surely the ideal for Russian statesmen, says the *Southern Cross*, Buenos Aires. "Their day has not yet come. When Europe lies broken after the termination of this war, let the victors be who they may, then will Bolshevism's supreme moment arrive.

"Russia has always meant to move West. While

there was peace in Europe, there was no opportunity of fulfilling the dream of the early Bolsheviks, though at one time the Spanish civil war seemed to provide an opportunity, which quickly passed. Now that the West is at war, and that the struggle must continue for years, and both sides must perforce exhaust their strength in the effort for supremacy, Russia awaits her day.

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"OUR attempt to use Russia by putting her in the category of 'most-favored nation,' will fail," says *The Evangelist* of Albany, N. Y. "We cannot make a political comrade of a gangster nation without condoning and even running the risk of becoming the victim of its cut-throat methods."



Russian Communism envisages in Europe as the result of this war—the death of Christian culture and civilization.

A Little Self-denial for God

WHEN this issue of THE LAMP comes to the hands of its Readers, we will be on the threshold of the annual week devoted to SELF-DENIAL for the benefit of the MISSION CAUSE.

Self-denial, of course, means sacrifice in the personal sense, and few indeed are they who are not willing to forego some of their pleasures and luxuries during the Lenten season, that they may have the more to give to the work of God in the form of alms.

Long before the time of Christ, Moses laid down as a guiding principle for the chosen people of God, who prepared the way for the fullness of Christian revelation, the duty and privilege of almsgiving:

"If any of thy brethren that dwelleth within the gates of thy city in the land which the Lord thy God will give thee, come to poverty: thou shalt not harden thy heart nor close thy hand . . . but thou shalt give to him: Neither shalt thou do anything craftily in relieving his necessities: that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand."—Deut. xv., 7-10.

Primarily, our appeal for a self-denial offering is to replenish the depleted treasury of our Missionary Association, the *Union-That-Nothing-Be-Lost*. For almost thirty years this Graymoor organization has been the avenue through which our many Catholic missionaries, Priests, Sisters and Brothers, have been helped, but the need has ever been much greater than the re-

As Veronica

BLANCHE YVONNE MOSLER

*I cannot be like Him, Who walked that street
Of many sorrows. I have not His strength
To tread that road throughout its weary length;
Yet, one thing I could do, if we should meet:
I could, perhaps, encourage faltering feet,
And bring a towel to Him as He passed by;
Oh, if one word of mine could ease a sigh,
He'd have it! I shall never walk His street,
I haven't got it in me, that's for a heart
Armored in virtue. Mine is far too weak.
I can but hope, as He passed, to impart
Some little service. Oh, I could smile and speak.
I could, like kind Veronica, go meet
The Master, as He walks that bitter street.*

sources placed at our disposal by the charity of the faithful. Even so, the result which has been achieved in the field of charity and mercy the world around, has earned for those generous souls who support the work of the *Union-That-Nothing-Be-Lost* the benediction of God.

In asking our friends, therefore, to be mindful of both the CAUSE and the NEED for which we are pleading for a SELF-DENIAL ALMS, it is to be remembered that our missionaries are men and women of flesh and blood, who need food, clothing and shelter. Most of us have food, clothing and shelter; but feel we need many other necessities and luxuries to make our lives complete. The missionaries are content with very little and they hesitate to ask for even that. We are certain of some things but the missionaries are certain of nothing. Since they are as human as we are, then it is only reasonable to suppose that the strain of their existence could be

lessened by a few material comforts, so that they will have more energy to faithfully perform their Chosen Work.

The missionary's task is not only a hard one, but a complex one. "While his chief quest is souls," says an authoritative writer, "he has to reach people through their minds and bodies. He endeavors to do this by ministering to their needs, needs not only many in number but varied in kind: corporal, intellectual, spiritual, economic and social. Daily he runs the gamut of the spiritual and cor-

poral works of mercy. He is at once mediator with God, mediator with men, dispenser of the Sacraments, preacher, teacher, counselor, servant of the poor, alleviator of distress, consoler of the afflicted, Good Samaritan, organizer and builder: in a word, the father and the friend of all. To him may very aptly be applied the declaration of St. Paul: 'For whereas I was free . . . I made myself the servant of all . . . I became all things to all men, that I might save all.' But despite his fatigues, he may well be happy, for he is following closely in the footsteps of his Master Who 'went about doing good'."

We plead, therefore, for a SELF-DENIAL OFFERING to support our missionary work for the extension of the Kingdom of Christ. Be the amount of your offering much or little, according to your means, it will earn for you the hundred-fold reward promised by Our Lord.

Address: *Union-That-Nothing-Be-Lost*, Graymoor, Garrison, N. Y..

Society of Atonement Annals

AFTER a long and tedious journey from Vancouver in British Columbia, Father Alphonsus, S.A., arrived at Graymoor at the end of January. His visit to the Motherhouse was not exactly in the nature of a holiday, but rather a brief stopping off to intensify amid old friends and old familiar scenes the zeal which possesses his soul for the furtherance of his missionary work among the Japanese in the Canadian city. His task has been a difficult one because the vineyard in which he works, though offering sure promise of a rich harvest of souls, is literally barren of material resources, and poor Father Alphonsus must constantly worry over the problem of meeting the necessary expenses incidental to a missionary enterprise, even though such expenses might seem to the ordinary-man-in-the-street as trifling.

To make a long story short, Father Alphonsus is presently fulfilling the Franciscan precept of begging for his poor among his friends and other good people who are charitably disposed to help his mission effort among the Orientals.

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While we are on the subject of missionary work by our Friar-Priests among the Japanese, it will no doubt interest our Readers to have some little account of our Father Peter Baptist Katsuno, S.A., himself a Japanese convert at the Vancouver Mission, whose ordination with other members of our Society, was briefly

mentioned in the January issue of THE LAMP. He is pictured on this page with our revered Father Founder.

A native of Matsumoto, Japan, Satuno Katsuno was the youngest of a family of three boys and three girls. In the year 1924, when he was about 19 years old, he emigrated to Canada, and, being anxious to improve himself, he was fortunate in having the advice and guidance of an exemplary Japanese physician who introduced him to the Sisters of the Atonement at

their mission house in Vancouver. Thereafter his ability and industry not only gained for him a thorough grounding in the English language and other studies through the efforts of the Sisters, but his daily observance of their zeal, self-sacrifice and charitable work, implanted in him the seed of faith which was to ripen into conversion and lead him on to consecrate his life to the service of God as a Friar-Priest of the Atonement—the second Japanese in the United States to be ordained.

Father Peter is very reluctant to speak of the struggles, hard work and poverty which beset him in his early years in Vancouver because, as he says, "it might smack too much of personal glorification." However, the story of his life is fairly well-known to some of the Sisters who have labored in Vancouver and we are indebted to them for an inspiring account of his career, highlighted by a sound spiritual outlook and unwavering perseverance. But in deference to Father Peter's own wish, we refrain from going into details, other than to relate an incident connected with his coming to Graymoor which illustrates the wonderful manner in which God provides for those willing to serve Him.

The incident refers to the gathering together of a suitable outfit of clothing for his coming to Graymoor—a difficult task because of poverty, but finally accomplished through the efforts of the Sisters and the good



A snapshot of our revered Father Founder and Peter Baptist Katsuno taken a year or so before the latter was ordained.

Japanese doctor. Everything was in readiness for the journey, but, alas, the joy and anticipation of the young aspirant was turned into dismay shortly before the date arranged for departure when the entire outfit was stolen. This was indeed a calamity, and it was with a heavy heart and deep disappointment he reported his loss to the Sisters. However, instead of voicing vain conjectures and words of condolence, the Sisters promptly advised recourse to prayer, especially asking the aid of St. Anthony. Imagine, therefore, his edification and unspeakable joy when the Sisters, on the Feast of St. Anthony, related how a woman had called at the Mission House the previous evening to ask if there would be services in honor of the Saint on his Feast day and requested permission to attend. The Sisters, of course, gladly assented, and extended to the good woman an invitation to attend the Solemn Benediction in the afternoon. This led to some further conversation between her and the Sisters, during the course of which the story of Satuno's loss was mentioned. Thereupon the good woman, who did not give any evidence of affluence, promised to provide the sum of \$100, and did so on the afternoon of St. Anthony's Feast day.

The remarkable fact is that the woman, who did not give her name, never appeared at the Mission House either before the incident, nor afterwards, to this day.

A miracle, you will say. Ah, well, miracles do happen thanks to the goodness of God and the beneficent intercession of St. Anthony.

An all-round athlete, a good student and a congenial companion during his school days, we expect great things in the way of missionary achievement from Father Peter among his own people when that assignment comes to him, after he finishes a post graduate course of study at our Seminary in Washington.

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The Father Treasurer made his



The Crypt Chapel in St. Anthony's National Shrine at Graymoor.

appearance in the office the other day with the unpleasant news that, despite the combined efforts of himself and the Father Procurator in pruning the Community larder to the barest and most essential needs, the bills for supplies still continue to be far ahead of our income, due to the falling off of contributions to the Student's Bread Fund for the past two months. It has always been a real problem to provide for our large family of growing boys whom we have accepted as aspirants for the holy Priesthood. At times it becomes a matter that gives us the utmost concern, for being human, we are not immune from life's little mundane worries. It is at such times of stress that we remind our elder-brother, St. Anthony, of our impecunious state, and ask him to be particularly mindful to intercede for his Clients who, in turn, help his Graymoor Bread Fund out of gratitude for divine favors granted them through our Perpetual Novena. The good Saint himself has never failed us, so it must be that some of his Clients are beginning to be a little forgetful of sending in an alms in gratitude for the help he has given them. That, too, is just a human foible that is easily overcome by a gentle reminder such as this, and we hope it will have a good effect in helping St. Anthony

take care of his younger brothers seeking to follow in his holy footsteps as Friars of the Atonement at Graymoor.

We are indeed most grateful to all the Clients of St. Anthony who have helped maintain his Graymoor Student Bread Fund. Among them are the following who sent donations recently:

A. O'Brien, N. Y., \$2; S. Corcoran, Mass., \$1; Mrs. M. Daly, Mass., \$1; J. Stoppel, Tex., \$1; F. Srotor, N. J., \$7; M. L. Creon, Mass., \$4; C. Frunz, N. Y., \$3; N. Gunia, Wis., \$1; J. Soden, N. Y., \$10; M. Betts, N. Y., \$2; M. Sheehey, N. Y., \$2; M. Driscoll, N. Y., \$1; Mrs. A. Rondina, R. I., \$1; Dr. Perry, Ill., \$1; J. Walsh, N. Y., \$1; H. Gieck, L. I., \$1; Fr. S., N. Y., \$10; F. Donegan, Mass., \$2; C. Hoepfe, N. Y., \$5; M. Beaugem, Mass., \$1; B. Walsh, Mass., \$30; Anon., Pa., \$1; M. M., Mass., \$5; Mrs. J. Callahan, Fla., \$5; M. Murray, N. Y., \$1; Mrs. W. Crabe, N. Y., \$2; L. Gervin, Can., \$3; M. Moruvan, N. Y., \$7; T. Morrissey, N. Y., \$1; A. Trantel, L. I., \$1; Mrs. C. Kennedy, Ill., \$1; Mrs. M. Grenich, Mont., \$1; M. Morsio, N. Y., \$2; Mrs. C. Ceryn, Ill., \$3; C. Drennan, N. Y., \$1; Mrs. J. Begley, N. Y., \$2; A. Nell, Wis., \$2.

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The Feast of the Purification, also known as Candlemas Day, was fittingly observed at Graymoor on February 2nd. In the Crypt Chapel



Our Students enjoy the healthy outdoor pastimes of the Winter season.

of St. Anthony's National Shrine, the centuries old liturgical custom of the Candlemas procession was witnessed by all on the Mount of the Atonement. This procession recalls the journey of Mary and Joseph ascending to the Temple to present the Infant Jesus, "a light to the revelation of the Gentiles, and the glory of Thy people Israel." After the blessing of the candles the Students' choir, carrying lighted candles marched in procession outside the chapel and re-entered singing the Antiphons prescribed in the liturgy of the Feast. Immediately following the procession a *Missa Cantata* was sung by Reverend Father Samuel, S.A., thus bringing to an end a truly beautiful ceremony.

A few hours earlier, in Our Lady of the Angels Chapel, a similar ceremony took place with Father Matthias, S.A., celebrating Mass and blessing the candles for the Sisters.

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Our Novitiate at Saranac Lake was *en fete* on the Feast of Our Lady of Lourdes, February 11th, the occasion being the clothing in the religious habit of a group of nine Lay Brother Postulants. The investiture followed the offering of a Solemn High Mass by Very Reverend Father General, assisted by Father Albert as Deacon and Father Justin, sub-Deacon.

Those who were clothed and the

names they received in religion are as follows: Henry Perras, Northbridge, Mass., Brother Rene; Raymond Tobin, Melrose, Mass., Brother Christopher; Joseph Bryant, Cypress Hills, L. I., Brother Paschal; Joseph O'Brien, Baltimore, Md., Brother Jerome; Mortimer Sullivan, Glen Cove, L. I., Brother Owen; William Reuschel, Burlington, Vt., Brother Mark; John Byrne, St. John's, Newfoundland, Brother Sylvester; Gerard Weber, Brooklyn, N. Y., Brother Arthur; James Morrin, Philadelphia, Pa., Brother Cletus.

Among those present for the ceremony and the dinner which followed were the Rev. John J. Quinn, M.S.C., Gabriels, N. Y.; the Rev. Edward R. Landy, O.P., Youngstown, Ohio; the Rev. P. H. Walsh, Boston, Mass., and the Rev. Francis Serio, New York City.

The clothing of these nine new

aspirants brings the number of Lay Brother Novices now in the Novitiate to a total of twenty-five. May God grant them the grace of perseverance!

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By the way, the Father Master of St. Joseph's Novitiate at Saranac Lake, requests us to bring to the notice of our Readers the fact that the Friar Novices conduct a Perpetual Novena in honor of Saint Joseph at his Shrine in the Novitiate and will welcome the petitions of all who wish to solicit the intercession of the beloved Foster Father of Our Lord. A new Novena to St. Joseph begins each Wednesday and petitions for remembrance should be addressed to: Reverend Father Master, St. Joseph's Novitiate, Saranac Lake, N. Y.

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In the presence of the whole Community, the first anniversary Mass for the soul of Brother Ephrem, S.A., was offered by Very Reverend Father General in our Conventual Church of St. Francis on the morning of February 25th. Brother Ephrem, by his genial, kindly disposition, and edifying application to the Franciscan rule of charity and service, endeared himself to us all and is ever-remembered in our prayers.

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The seventh annual entertainment to be held under the auspices of

ACTA APOSTOLICÆ SEDIS

We have a real need for various back numbers of the *Acta Apostolicæ Sedis*.

We will appreciate receiving any copies that the Reverend Clergy can spare to send. Address: Atonement Seminary of the Holy Ghost, Harewood Road, Brookland, D. C.

St. Patrick's Guild, will, we hope, bring together all our friends in and around New York, and many of their intimates as well, for an evening of pleasure at Hunts Point Palace at 163rd Street and Southern Boulevard, Bronx, N. Y. on Friday, April 25th. This annual event has always proved a delightful social affair for those attending, and has been of inestimable benefit to the Friars at Graymoor in helping us to meet the cost of maintenance and tuition of our many poor boys aspiring to become Friar-Priests of the Atonement.

Under the leadership of the president of the Guild, Mr. Thomas Egan, the members are working earnestly to make the coming entertainment one of the most enjoyable social affairs held under Catholic auspices in the big city.

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The Mother General of the Franciscan Sisters of the Atonement, invites young ladies who feel they have a call to the religious life, to write her for particulars regarding the Graymoor Community.

Those who possess a Religious Vocation and wish to serve God in the Mission Field will find an ideal outlet for their talent and energies as Franciscan Sisters of the Atonement. Inquiries regarding the Community should be addressed: Very Rev. Mother General, S.A., St. Francis Convent, Graymoor, Garrison, N. Y.

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There has been a decided gain in contributions to several of the Burses, particularly that named for our beloved Father Founder which is now Number Four on our list. It requires only a little more than sixteen hundred dollars to complete this tribute to the memory of one who, during life, responded quickly, and as generously as possible, to every call on his charity—a response on his part which oftentimes drained the community of its meagre current funds, but never regretted when the need was most urgent elsewhere.

Uncompleted Burses

- (1) **Mother Lurana:** Mrs. E. P., Can., 35c; R. S., Conn., \$1; L. R., Minn., \$1; M. K., N. Y., \$5. Total, \$4,509.20.
- (2) **St. Patrick:** \$4,351.10.
- (3) **All Saints:** P. B., L. I., \$1; Mrs. D. C., N. J., 50c. Total, \$3,916.40.
- (4) **Father Paul:** S. B., N. Y., \$100; Anon., \$100; P. B., L. I., \$1; Anon., \$5; M. A., Pa., \$1; J. K., Mass., \$10; E. W., N. Y., \$1; A. McK., R. I., \$2; A. E., N. Y., \$1; M. K., N. Y., \$1. Total, \$3,326.77.
- (5) **Sacred Heart:** Mrs. A. J., Mass., \$1; E. G., Pa., \$6; M. W., Mass., \$5; Mrs. D. C., N. J., 50c. Total, \$3,255.60.
- (6) **St. Anthony:** M. S., Ill., \$2; Mrs. L. B., Mass., 50c; C. M., Ill., 25c; T. M., L. I., \$1; Mrs. A. C., Mass., \$1. Total, \$3,241.72.
- (7) **St. Ann:** P. B., L. I., \$1; Mrs. S. N. B., 30c. Total, \$2,891.75.
- (8) **St. Jude:** B. M., N. Y., 40c; Mrs. D. C., N. J., 50c; C. M., Ill., 25c. Total, \$2,519.05.
- (9) **St. Joseph:** Anon., \$1; P. B., L. I., \$1. Total, \$2,489.18.
- (10) **St. Francis Xavier:** \$2,407.30. (11) **Pius X:** \$2,105.10. (12) **Our Lady of Lourdes:** \$1,746.75.
- (13) **St. Francis of Assisi:** P. B., L. I., \$1. Total, \$1,601.45.
- (14) **Our Lady of Perpetual Help:** Mrs. D. C., N. J., 50c. Total, \$1,579.30.
- (15) **St. Christopher:** Anon., \$1; R. Z., Cal., \$2. Total, \$1,564.70.
- (16) **St. Rita:** \$1,246.95.
- (17) **St. Margaret of Scotland:** Guild, Group No. 2, Brooklyn, N. Y., \$23.85. Total, \$1,195.52.
- (18) **Hope:** \$1,117.95.
- (19) **Sacred Shoulder:** R. S., Can., \$3. Total, \$1,019.70.
- (20) **Little Flower:** L. M., Me., \$5; C. N., Ill., 25c; Mrs. F. W., Col., \$5. Total, \$946.99.
- (21) **Father Drumgoole:** \$943.10.
- (22) **St. John the Baptist:** J. De L., Mass., 25c. Total, \$902.70.
- (23) **Immaculate Conception:** \$712.30.
- (24) **Holy Face:** Mrs. J. N., Mich., \$1. Total, \$499.10.
- (25) **Native Burse:** Miss I. T., Mass., \$450. Total, \$450.00.
- (26) **Holy Souls:** P. B., L. I., \$1; Mrs. D. C., N. J., 50c. Total, \$390.75.
- (27) **Infant of Prague:** J. De L., N. Y., 25c. Total, \$375.60.
- (28) **Precious Blood:** J. De L., N. Y., 25c. Total, \$371.70.
- (29) **Blessed Sacrament:** Mrs. E. McC., N. Y., \$1. Total, \$338.38.
- (30) **St. Michael:** \$317.10. (31) **St. John the Divine:** \$279.71. (32) **Our Lady of Prompt Succor:** \$276.70. (33) **St. Margaret Mary:** \$261.35. (34) **Five Wounds:** \$258.00. (35) **Holy Spirit:** L. A., La., \$1. Total, \$255.60.
- (36) **Our Sorrowful Mother:** \$228.00. (37) **Brother Jude:** \$209.00.
- (38) **Our Lady of the Atonement:** P. B., L. I., \$1; P. W. D., Mass., \$1; H. V., L. I., \$1; Anon., \$1; G. D., L. I., \$1; C. N., Ill., 25c; A. C., Mass., \$1. Total, \$193.64.
- (39) **Holy Family:** J. De L., N. Y., 25c. Total, \$187.85.
- (40) **Archangel Raphael:** P. B., L. I., \$1. Total, \$186.20.
- (41) **Our Lady of the Miraculous Medal:** \$131.60. (42) **Sacred Head:** \$125.35. (43) **St. Matthias the Apostle:** \$88.27. (44) **Most Holy Trinity:** \$81.00. (45) **St. Paul, No. 2:** \$63.20. (46) **Mother Cabrini:** \$56.60. (47) **Brother Andre:** \$52.50. (48) **Brother Anthony:** \$52.25. (49) **Brother Philip, No. 3:** \$49.10. (50) **Pius XI:** \$22.00. (51) **Monsignor Baker:** \$6.60.
- (52) **St. Gerard Majella:** Mrs. P. D., N. B., 20c; Mrs. T. M., L. I., \$1; Mrs. L. B., Mass., 50c; R. W., L. I., 43c; C. S., Pa., 50c. Total, \$6.13.
- (53) **Catherine Tekakwitha:** R. B., L. I., 20c. Total, \$5.70.
- (54) **St. Clare:** C. F., N. Y., \$1. Total, \$1.00.

As we have mentioned in previous issues of THE LAMP, it is our very special hope that we will be able to report in our April issue that the full sum needed to pass this Burse to the Completed List has been donated. We realize of course that sixteen hundred dollars is quite a sum of money and there is not much likelihood of its being donated

by one individual, but it is quite within the bounds of possibility that sixteen hundred of our LAMP Readers will be found to respond with an offering of but one dollar each, and thereby merit a share in the great spiritual blessings which accrue to all who assist our poor young men to attain the goal of their holy vocation.

National Greatness

By COUNSELLOR-OF-STATE PILLER,

FRIBOURG, SWITZERLAND, IN THE *Irish Monthly*

IN our days, the question of national greatness is of urgent moment. We are living in a period of change, and that forces us to face realities, to go back to fundamental notions.

So that we may grasp quite clearly the idea of the nation, it is here to be understood in the sense of the organized structure of one's fatherland, and it is in that environment that we are considering man. Man is the crown of creation, he is also the servant of God. His real greatness consists in doing the Will of God. That is to say, by raising himself towards God he is also raising the universe towards God. And so that he may attain that end, every institution is at his disposal. Their lawfulness is based upon a single principle: To serve man, in order that he might the more truly become man and the more easily realize his end.

The greatness of that form of collectivity which is a nation, will be estimated therefore by the way in which it helps man to increase in stature, to raise himself up to God; in facilitating the expansion of his power; in responding to the necessities of his material life; in permitting him the realization of his religious aspirations. In short, in assuring the harmonious development of five activities: Science, art, actions, economic activity, religion, which constitute the foundations of civilization.

This obligation to place oneself at the service of man is conformable to the very nature of things. It is therefore of obligation on every national community throughout all time, and on every continent. But

each individual nation perfectly realizes that general end according to the special methods or ways of putting forward this or that factor of civilization, following on circumstances or events. In other words, each nation, just as each man, has its own vocation.

Each people should know that it has a vocation. It should labor to work that out clearly, and to realize generously the real content of that vocation. Because if it fails in its vocation, it is hindering God's plan and impoverishing humanity. So that the more the vocation of a nation is realized, and the more its citizens give to that realization their intelligence, their hearts, their powers, the more that nation becomes great.

Since it is events and circumstances that indicate the vocation of a nation, it is obvious that no nation can arbitrarily pick and choose the elements of its greatness, any more than a man may, as it suits his good pleasure, choose his vocation. Immediately from that there emerges this conclusion: the individual, the nation or people have no right whatsoever to puff up themselves with conceit because of the vocation which is theirs.

If the vocation brings in its train certain obligations which do not appear to be very dazzling, these are none the less indispensable and, if they are devotedly carried out, they also become highly meritorious.

Then there is another outcome of the principle which follows herewith: it is an error to attribute any sort of superiority to the inhabitants of any country, such,

merely because that country has a greater or a higher mission. There are duties of the most distinguished order; there are also other duties or obligations that are not of so distinguished an order. That much is perfectly true. But it by no means detracts from the fact that true greatness lies in the quality of soul which is brought to the carrying out of a duty. Selfhood, moreover, is not the high point of achievement. The vault of heaven is vast enough, as well as high enough for every nation to find in it its living space, and be raised on its material foundations to shape and bear its people towards God and at the same time realize its own true greatness.

National greatness presupposes a minimum of force. National greatness does not identify itself with force nor, moreover, with extending its territory or the number of its inhabitants. It is from its own inwardness that it enriches itself. The greatness of a nation depends upon the intensity of its spiritual irradiation. It will be all the more perfect as it places in the forefront values that are intrinsically the highest, values of which once it has taken possession it can never be robbed, but rather greatly enriched.

Every thing can contribute to the greatness of the nation—every sacrifice, every act of generosity, as well as every difficulty and every struggle. The President of Switzerland said on the national feast day: "Happy is the danger which allows a people to become conscious of its mission, of its spiritual greatness, of its power. Happy the

danger which leads a people to the firm resolution to defend its liberty, its independence, and the mission confided to it by God."

There is one statement which is not out of place here: it is the normal and legitimate thing that every man should put in the first place in his affections the nation of which he is a part. In a very great part that nation has shaped him, and furnishes him normally with the environment that is best adapted to the realization of his end. And so, he clings to it, it is not on the ground that his nation is better than any other nation, but because it is his own nation.

All the considerations presented thus far might be summed up thus: Man is bound to attain his end. To reach that end, he ought to have at his service diverse communities and their institutions: Family, nation, humanity, Church. And the source of the greatness of each of these is expressed in the one word, *Service*. To serve is the ultimate reason for the existence of every man and every institution. That concept alone allows the realization of the common good, everything that favors the expression of the person. It is not just by mere accident that the Holy Father claims for himself the title of "Servant of the Servants of God."

Every fatherland or nation is placed in its own particular circumstances. But each one of them has one common end: to be at the service of man, each according to its own proper mission, which is discharged according to its own mode of action. Each fatherland and nation has its own unmovable place in God's scheme, and everyone has the obligation to carry out the acts of God (*gesta Dei*), towards which each individual has his own contribution to make.

Without doubt, there is a fearful reckoning in store for those to whom God has given in abundance and who have returned His benefits with nothing but forgetfulness and ingratitude.—Cardinal O'Connell.

Build in Graymoor Village

Graymoor Village is situated only fifty miles from New York City, on the Albany Post Road, a short distance North of Peekskill, which has recently become a city.

Residential plots for sale on which to build either an all-year home or a Summer cottage. Among the many facilities are a tennis court and swimming pool, available to residents only.

For Information communicate with:

FATHER JANUARIUS, S. A.

Graymoor, Garrison, N. Y.

Patronize the Tabernacle Guild

The work of the Franciscan Sisters of the Atonement in the making of Gothic Altar Vestments and other requisites for the clergy has met with wide acclaim.

Relatives and friends of young seminarians looking forward to ordination to the Priesthood in the near future can add to their joy by a gift of any of the following:

Preaching Stole, all colors;	Prices from \$ 5.00—\$ 15.00
Confession Stole	Prices from \$ 3.00—\$ 10.00
Burse and Stole Sets	Prices from \$ 5.00—\$ 15.00
Benediction Burse Stole and Veil ..	Prices from \$15.00—\$ 50.00
Copes	Prices from \$35.00—\$100.00
Gothic Vestments	Prices from \$30.00—\$100.00

Our Lady's Hostel at Graymoor

The most ideal place for ladies to spend a week-end holiday or a regular vacation, in a religious atmosphere amid a beautiful and healthful environment, is Our Lady's Hostel, conducted by the Franciscan Sisters of the Atonement at Graymoor.

It is a great spiritual treat to be at Graymoor for the Holy Week and Easter services which are observed with great reverence and devotion. Guests at the Hostel attending these beautiful services in past years have been deeply edified.

The nearest railroad station is Peekskill, on the New York Central lines. Ten minutes by taxi bring the guests to the Hostel. For reservations apply to the Franciscan Sisters of the Atonement, Graymoor, Garrison, New York.

On the Shelf

By LUCY CATHERINE DONOGHUE

"SISTER AGATHA said you wanted to see me, Reverend Mother."

Mother Superior, efficient and well-loved head of St. Peter's Home for the Aged, glanced up at the little crippled old man who, leaning on his crutch, stood bobbing and bowing in the doorway of her office.

"Good morning, Pat," she greeted, an affectionate warmth in her voice. "Yes, there is something I want to refer to you. Won't you sit down?"

This last was a mere stock question, which Reverend Mother spoke with a twinkle of her bright blue eyes. Well she knew that Pat would never sit while in her presence.

"We have a new resident, Pat," Reverend Mother went on. "Mr. A. J. Byers is his name."

"Not Mr. Byers, the millionaire?" Pat questioned somewhat excitedly.

"Yes, the very same. But the depression has made a woeful hole in his millions, I guess. In the meanwhile age has crept upon him, and his health is failing. The days are

past when he could get out and fight the world to replace his losses. And he is taking it pretty hard. His business success was his whole life. He feels now as though he is of no more use in the world, and there is nothing left to live for. We keep you busy around here, Pat, what with one thing and another. But I wish you'd see if there is anything you can do for him. If you could make him half as satisfied and happy as you are

yourself, you would be accomplishing a great deal."

"I will do my best, Reverend Mother," Pat answered simply.

"You always do," was the quiet response. And the trust and confidence echoing in Mother Superior's tones was Pat's greatest source of human gratitude and encouragement.

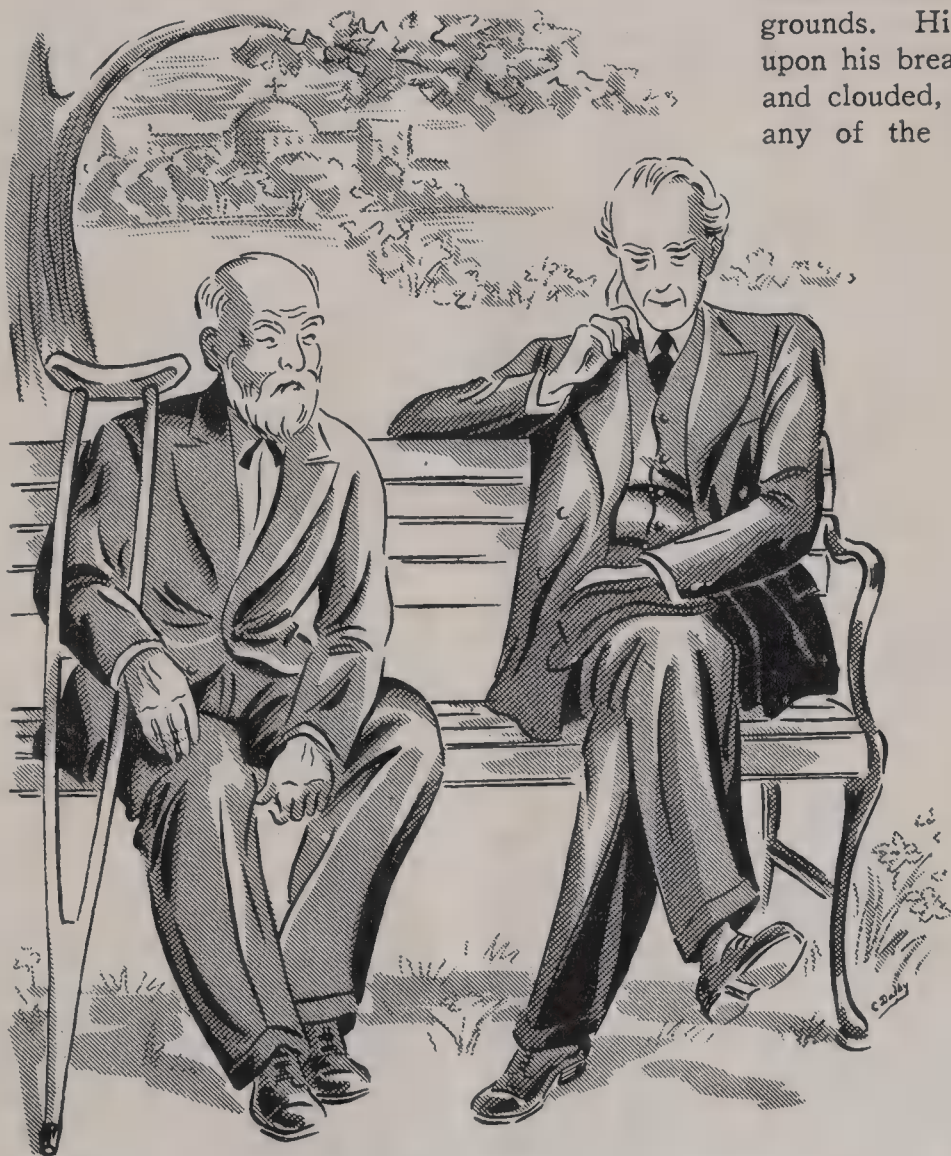
He hobbled away now at his best pace, and found the object of Reverend Mother's solicitude, hunched upon a bench, in a secluded corner of the spacious grounds. His head was bowed upon his breast, his eyes, brooding and clouded, did not seem to note any of the beauty of flower or foliage about him, song of bird, or flutter of butterfly's wing.

"Good morning," greeted Pat cheerfully, easing himself stiffly to a seat on the bench.

An articulate grunt was the only answer.

"My name's Pat Brennan," he went on, disregarding the unfriendly reception. "Just call me Pat. Everybody does. And you're Mr. Byer's, aren't you? Aim to live here at the Home after this?"

"As well here as any place else." The tone was one of weary



"Good morning," greeted Pat cheerfully, easing himself stiffly to a seat on the bench.

and hopeless dejection. "When people are on the shelf like you and me, what difference does it make where we live?"

Pat's cheerful grin merged into a puzzled expression. He looked taken aback, as though he had met with a situation with which he was not quite sure how to deal. His own bright outlook and attitude were so different.

"Well as to that . . ." He was interrupted by a querulous voice. A blind inmate, advancing toward them along the path, had become bewildered, and was knee-deep in the bordering flower bed.

"Hey, George," called Pat, hastening to the rescue. "Why are you away out here alone? You know you can't get this far without help."

"Well, you didn't come to take me for a walk like you do every morning," complained George. "So I thought I'd see what I could do by myself."

"I'm sorry, George," answered Pat. "I was otherwise busy. But we'll take a turn around the grounds right now if you wish," and with a cheery, "Goodby, Mr. Byers, I'll be seeing you," he moved away with his charge.

He did not see the beginnings of a gleam of interest, and the murmured, "The halt and the blind," which followed his shuffling progress.

That evening after supper, Pat hunted through the big recreation rooms, until he found Mr. Byers, sitting apart, his attitude sad and dispirited.

"I got a letter today that I thought you'd like to hear, Mr. Byers," he began, without any preliminary. "Written by a nun attached to a leper colony. She went when she was first professed, ten years ago. Sad to say she contracted the disease, and is now a leper herself. Mother Superior told me about her. She writes that the help I give her is a very great encouragement. I am so glad to do

my little bit for her who is doing so much."

"Of course," agreed Mr. Byers, indifferently. "Do you send her something each month?" he questioned, as if it were an afterthought.

Pat smiled. "Money, do you mean? None, my friend. I have no money to send her. But prayers I give. As many as I can squeeze in with my other obligations. And I still have a rosary to say for her before I go to sleep tonight, so I must go to the chapel now. Good-night, Mr. Byers. See you tomorrow," and Pat limped away.

Had he looked back he would have seen a deepening interest breaking through the apathy of the gaze which followed him. He would have heard murmured words, accompanied by the ghost of an unwilling smile, "'Silver and gold I have not, but such as I have I give unto thee.' What is it about you, Pat, I wonder, that has made me quote from the Good Book twice in one day?"

The next morning as Mr. Byers was moving away by himself, Pat caught up with him.

"I wonder if you would like to visit our infirmary, Mr. Byers?" he asked. "I am on my way there now, and I thought it might interest you to come along."

"Nothing interests me any more," was the listless reply. "But as long as you are kind enough to bother with me, I will come."

"Bother, did you say, sir?" chuckled Pat. "Nothing is any bother that one is glad to do. And here we are," as they turned into the infirmary wing of the big building.

Weary white heads turned to greet Pat. Suffering faces reflecting his infectious smile.

"Good morning, folks," he said, in his rich, warm voice. "The top of the morning to you all. How's everybody today. I've brought you a visitor. Meet Mr. A. J. Byers, who is to be one of us from now on. This is John, Mr. Byers. Ah, ha, old

boy! I know what you want." He placed in the outstretched hand a small sack of tobacco, explaining as they went along, "John's allowance is too limited to cover everything, so I always share my tobacco with him. His pipe is about the only earthly comfort he has left."

They moved down the length of the ward. To one patient Pat promised to come back later and read the newspaper. To another that he would put through a telephone call. He secured an extra pillow for an aching back, and renewed a bedside supply of drinking water.

Every dim old eye in the place followed Pat's bent figure with affection. Every wrinkled countenance shone with satisfaction and a measure of contentment after he had passed.

On their way back downstairs they suddenly came upon an old lady who was crying drearily. Pat was instantly concerned. "Well! well! Mrs. Connors. Whatever has gone wrong to get you so upset as this?"

He led her to a nearby chair, and stood quietly by, patting her heaving shoulder consolingly, until she was able to control her sobs enough to speak.

"Oh, Pat," she gulped, clinging to his hand. "I was trying to find you. I've just had bad news. My son's very sick and not expected to live. He has a houseful of children. What will become of them if he dies I don't dare to think. What will I do? Oh, what ever will I do?" and her tears began to flow afresh.

Pat's usual cheerful smile was now pure sympathy. "Now, now, Mrs. Connors. Indeed that is heavy trouble. It's sorry I am to hear it. But where's your faith, my poor friend? Come away to the chapel with me at once. We will pray together that only good, under God's Divine Will, may come from it all."

Mrs. Connors leaned heavily

upon Pat's frail arm, as they went off together. They were so intent upon their purpose that they had entirely forgotten Mr. Byers, who might have been heard to whisper softly, "Wherever two are gathered together in My Name, there am I in the midst of them." It's the third time you've had me quoting the Scriptures, Pat. I hate to think how many years since that happened before."

The next day he and Pat got together for a smoke and chat in the garden. "Well, I guess I'll have to check you off that 'On The Shelf' list, Pat," smiled Mr. Byers. And judging by his expression, one would hardly have taken him for the same man who was a new entry at the Home, such a short time ago.

"No one can say you're not needed, Pat. It seems to me somebody needs you every minute of the day. Even I—." His voice trailed off, then sank to a confidential level. "All my life I thought money was everything, but you have shown me the things that are more precious than gold. Will you . . ."

Mother Superior interrupted them. She was pale and her voice slurred wearily. "Here you are, Pat," she exclaimed. "I've been looking all over for you. Some very difficult matters have come before me today for settlement. Go over to the chapel at once, will you please, and pray to our dear Eucharistic Lord to give me the light and strength I need to work out His Holy Will for the good of all."

She hurried off and Pat rose to comply. He stood leaning on his crutch, and turned a look of inquiry on Mr. Byers, who had paused uncertainly. "Two are better for this job than one," he quietly commented.

Mr. Byers searched Pat's face with a look of keen scrutiny. Then his head snapped up, he squared his drooping shoulders, and falling into step with Pat, and linking arms with him, they walked briskly away together.

MONTHLY NOVENA

at the Shrine of

Our Lady of the Atonement

St. Francis Convent, Graymoor



This Novena begins on the First Saturday of each month. It is also known as the "Novena of Last Resort," for countless numbers, appealing as it were with a last forelorn hope, have had their petitions granted through this Novena to Our Lady.

Petitions for remembrance should be addressed: Franciscan Sisters of the Atonement, Graymoor, Garrison, N. Y.

EXPRESSIONS OF GRATITUDE FOR FAVORS RECEIVED THROUGH THE NOVENA TO OUR LADY OF THE ATONEMENT

Mrs. M. W., Laurelton, Long Island: Enclosed is a small thank offering to Our Lady of the Atonement for a favor received.

M. S., Rutland, Vt.: Please accept my offering in thanksgiving to Our Lady for a favor received.

Miss I. B., Dallas, Texas: I am sending a donation as I promised the Blessed Mother, in appreciation of a Novena offered at your Convent last summer. My little niece was ill and I am sure her complete recovery and improved disposition was due to the influence of Our Lady of the Atonement. Please ask her to continue to watch over me and my loved ones. God bless you.

Mrs. M. N., New York City: About two months ago I asked you to pray for a special intention. Dear Sisters, my husband got the job and we are most grateful.

M. F., New York: Enclosed is a thanksgiving offering for favors received through the intercession of Our Lady. One of the favors granted was steady work for my brother, which I know was due to the intercession of Our Lady of the Atonement.

M. F. S., Cambridge, Mass. Enclosed please find money order as a thanksgiving offering to Our Lady of the Atonement for her kindness to me, especially the past year. Had a house on my hands, which I was anxious to sell and for the past year and a half I have been petitioning Our Lady of the Atonement to obtain this favor for me, if it was God's will. Instead, I have rented the house to a good tenant, which will carry the property until such time as it is sold, so feel God wills it this way and I am grateful to Him and His Blessed Mother.

Mrs. O., New York City: One favor was already received in my Sister's house, thanks to our dear Blessed Mother's help and many blessings have been granted me during the past year. Thank you!

Mrs. M. C., New York City: I wish to remember you for your kindness to me and my family. Please thank the Blessed Mother and Our Lord for giving back my son and God bless you and your work.

Miss A. T., St. Mary's, Pa.: Enclosed is an offering which I promised in thanksgiving for a favor received.

E. S., Providence, R. I.: Enclosed is a token in thanksgiving to Our Lady of the Atonement for a favor received.

G. McA., Los Angeles, Cal.: I wish to thank Our Lady for her prayers for the conversion of my uncle. He had married out of the Church twenty-four years ago. Several years ago his wife died. He visited us lately and we promised publication if he would come back to the Faith. We placed our trust in God and asked the intercession of our Blessed Mother. I am rejoicing that he made his confession and received Holy Communion at Christmas. Thanks to God for his mercy!

"Love Will Find a Way"

By SISTER M. INNOCENTIA, S.A.

HERE we are, right in the middle of Lent already, aren't we? And quite close, too, to those sad, solemn days of Holy Week, when we keep as near as we can to our Blessed Lord in His Holy Passion. But sometimes the nearness seems almost more than we can bear, doesn't it? It is so hard to see Him Who holds all worlds in the hollow of His hand, stripped by His own will of all His power, and made the butt of the hatred and cruelty of wicked men. It is hard to see Him Who was "beautiful above the sons of men" made to look like a "leper—one struck by God and afflicted." It almost breaks our hearts with pity and love, to see Him, after His third painful fall, lying there in the dust of the road—and we can do nothing to help Him!

Nothing? Is there nothing we can do? Must we stand by, helplessly, pitying, futilely loving, while He, the Omnipotent, lies there in the dust? Can we not wipe the blood and tears—aye, and the sickening spittle—from His dear Face? Can we not disentangle the thorns from His matted, blood-clotted hair? Can we not lift that heavy weight that lies upon Him, crushing Him—crushing Him down to the very earth? Is there *nothing* we can do?

Yes, there is something, something we can do! You know, don't you, that each missionary laboring "over there" for souls, is Christ's

"other self." Ah, and how often is not the missionary's heart overburdened with the heavy weight of the vast hordes whom he must father! How often is he not all but crushed under the burden of souls! Can we lift at least a portion of that burden from the heart of the

of the poor, sicken his very soul, as the mud and dust and spittle sickened Christ Himself? No need to bemoan our helplessness, our futility! For there is an old, old saying—"Love will find a way." And even if we're poor, so poor that we really, truly haven't even a

penny to give towards ransoming a pagan baby, there's still a way in which we can help. We can *pray*! And prayer, you know, earnest, self-sacrificing prayer, can lift the weight of worlds far greater than this—can bring the light of grace to those who sit in darkness—can ease the biting sting of piercing thorns—can lift an immortal soul from the mire of paganism to its rightful place among the children of God!

So we're not helpless at all, are we? By the mighty power of prayer we can do wonders! Real wonders! And after the wonders of this life of prayer on earth, may He bring us, each and all, to the wonders of that blessed land, where, with Carmel's Little Flower, we shall "spend our Heaven in doing good upon earth."

* * * *



A Penny—your penny—helps the Sisters care for such as these—the little pagan babies abandoned by their parents.

missionary, who is in truth "sweet Christ on earth"? And is not the missionary thorn-crowned, too—thorn-crowned with cares and anxieties for his flock? And often, how often, do not the sordid sights and sounds of life among the poorest

It was a great American and saintly Prince of the Church, Cardinal Gibbons, who declared that "to teach our children to give and to make sacrifices for the salvation of little pagan souls will foster both the spirit of self-sacrifice and the Apostolic missionary spirit so intimately dependent

the one on the other." As a corollary to this we might add that as today's children are the hope and promise for the future of the Church, the work of the Holy Childhood Association should have a strong appeal not merely to the children themselves but to their parents as well, because of the manifold blessings which God bestows on all who help in the saving of precious souls. It is however, the Catholic parents who must foster this salutary virtue of self-denial in the name of sweet charity, and in doing so they share equally with their children in the divine blessing of a good deed well done in the Name of Christ.

The roll of contributors to the fund for the ransom and support of pagan babies has been augmented during the past month by the following:

B. Zukas, Ill., \$5; Mrs. H. Corey, Pa., \$5; E. Derey, Ky., \$5; Mrs. D. Sullivan, N. Y., \$5; A. Beauchamp, N. Y., \$5; K. Reynolds, Mich., \$5; Mrs. G. Powers, Mont., \$5; Mrs. J. Pritscher, Ill., \$5; Mrs. E. Pratt, Wis., \$5; G. Alney, Md., \$5; M. Estorge, La., \$5; T. Kleitz, L. I., \$5; M. Druis, Ia., \$5; Mrs. G. Guffre, Mass., \$5; E. Eastigon, Pa., \$1; M. H. M., N. Y., \$5; M. Hayes, N. J., \$5; M. Thuesten, Pa., \$5; Mrs. E. Broderick, Mass., \$5; Mrs. J. Schick, Ill., \$1; C. Schille, Ind., \$5; Mrs. J. Burger, O., \$5; E. Brady, \$5; A. Benlanger, N. Y., \$10; A. Coumeso, Pa., \$5; C. Englehart, Pa., \$5; C. Cody, N. Y., \$5 and \$5; Mrs. Grunes, N. Y., \$5; R. Donley, Cal., \$5; W. Cheney, N. Y., \$5; L. Cugerer, Wash., \$5; Misses Winnie, N. Y., \$5; A. Catalane, N. J., \$5; W. Stubbing, N. Y., \$5; S. McLaren, Ill., \$5; M. Heindl, Pa., \$5; Mrs. J. Zirubrett, Can., \$5; Mrs. F. Pillsbury, N. H., \$5; M. Rouse, N. Y., \$10; H. Killian, Ind., 45c; W. Murray, Can., \$10; Mrs. J. Tye, Pa., \$5; Mrs. C. Munae, O., \$5; M. Chriselm, N. Y., \$5; J. Wood, Ill., \$5; E. Hearty, N. J., \$5; Mrs. W. Gallagher, N. Y., \$5; M. Nallon, Ill., \$5; J. Kelso, N. Y., \$10; B. Zukas, Ill., \$5; N. Scharer, D. C., \$5; Mrs. F. Osicky, Mich., \$5; A. Dunn, Wash., \$10; A. M. B., Ill., \$5; R. Greilinger, N. Y., \$5; A. Carroll, N. Y., \$5; M. Coughlin, R. I., \$5; M. E. Clarke, Mass., \$15; M. A. Fehily, N. Y., \$15; A. MacCarry, N. Y., \$5; Mrs. E. E. G., Mich., \$5; C. Guttr, Nebr., \$5.

What They Say---

Below we quote a few letters from our Mail Bag, each of which is followed with a brief comment by Sr. Innocentia, S.A. These letters testify to the glowing spirit of charity which animates the hearts of our people in giving their support to the work of the *Union-That-Nothing-Be-Lost* branch of the Holy Childhood Association:

Mrs. L. G., Watertown, Mass.: "Enclosed find check for five dollars for the ransom of another Chinese baby. This is the third offering I have sent, and I will try to send another as soon as I can, as I feel that there is an everlasting comfort in me when I think that I have helped save a child."

And if your joy here on earth is so great, what will be your happiness when these little ransomed souls greet you at the gates of Paradise, to lead you into the sweet presence of Our Blessed Lord and His dear Mother!

Mr. and Mrs. L. H., New York: "Enclosed five dollars for the purchase of a heathen baby. This will be the fourteenth baby. We try to purchase one every year on our Wedding Anniversary."

FOURTEEN ransomed babies! I'm simply speechless with delight!

M. A. F., Mechanicville, N. Y.: "Enclosed please find a money order for five dollars for the ransom of a pagan baby in honor of the Infant Jesus—one that is near death and soon to enjoy the Beatific Vision. This is a present to the Christ Child, the Prince of Peace, that He may send peace to the world."

May the Prince of Peace listen to the pleadings of the little innocent soul, and grant peace to this war-weary world!

F. L. C., So. Alton, N. J.: "Please find enclosed five dollars for the ransom of a pagan baby to be name Paul James Francis in honor of the Father Founder. Please choose one who is going to die, so

that it will pray for my vocation and intentions."

And we can just picture Father Founder's smile when little ransomed Paul James Francis walks right past St. Peter, and claims HIM as his patron!

A. McC., New York: "Enclosed please find five dollars for the ransom of a Chinese Baby to be named Noel Joseph. I would like it to be a baby who is in danger of death so that it would watch over my boy and help him to find his vocation."

May little Noel Joseph be a real "brother-in-Heaven" to your boy, and guide him through all life's pathways until they are both "Brothers-in-Heaven" forevermore.

E. McD., College Point, L. I.: "Enclosed you will find five dollars for the ransom of a Chinese baby girl to be named Mary Ann in honor of Our Lady for a request granted on her feast. It almost seemed impossible at the time, but prayer after prayer I offered and promised five dollars to help some little pagan to know Our Lord."

Sure, how could Our Lady resist you, after a promise like that!

Mrs. C. H., Lynn, Mass.: "Some time ago I lost my wedding ring and I prayed to St. Joseph and St. Anthony if I could find my ring I would pay for a pagan baby, so here is my donation of five dollars. Please name the baby Joseph Anthony."

It's no wonder the lost ring came to light, what with St. Joseph and St. Anthony both on its trail, and a pagan baby to boot!

San Juan Capistrano

By ALICE E. HENDERSON

WHEN the Franciscan friar Junipero Serra with his small band of co-workers first came to California they made a beaten trail over the loams and downs by the sea, as they wended their way building Mission after Mission along this road, that widened into the "El Camino Real" (the Royal Road), where all traveled afoot or on horseback, sometimes in a "carreta."

There were no inns or hostelrys where one might rest or sup. It was but a road of adventure where death often lurked. And yet these brave men frequently walked it alone, sometimes driving a burro laden with supplies for a Mission, sharing their crust with anyone they might meet, offering their canteen to thirsty lips willingly.

In the year 1776 Junipero Serra from his headquarters in San Diego sent Fr. Lausen and a small escort of soldiers along this road to found the seventh Mission in the great chain, but just when Father Lausen had selected a site, raised the Cross and said Mass, news came to him of an uprising of the Indians at San Diego; he immediately buried the bells and returned with his men to the San Diego Mission.

One year later, on the first of November, Friar Junipero Serra came to the site selected by Friar Lausen and finding the Cross still standing unearthed the bells, said Mass and founded the Mission San Juan Capistrano, naming it after the fighting Saint of the times of the Crusaders whose feast day it was.

Today the site is fifty-eight miles south of the city of Los Angeles on

the State highway. The Mission is situated above the confluence of two streams which flow through narrow valleys and where today may be seen the ruins of flumes or aqueducts, some of brick, others of wood supported across ravines which conveyed the water through zanjias or open ditches to irrigate the eighty acres of garden, orchards and vineyards belonging to the Mission.

From San Gabriel Mission some eighteen miles away Fra Serra obtained the supply of food and cattle for Capistrano, with a few neo-

phyte Indians to help instruct the pagan ones. The old church, called Serra's church, part of which is still in use today, is the oldest part of this Mission. It forms the east side of the quadrangle. This old church is one hundred and sixty feet long as originally built. The old altar has crumbled away and the present altar and retablo in the sanctuary came from Barcelona, Spain, and was placed there during the restoration of the church by the Landmark Club in 1922-1924. Its style is Baroque, its age uncertain, it is reputed to be several centuries old. It is made of Spanish cherry inlaid with gold leaf. In the many niches are the statues of saints. In the middle of all is the image of San Juan Capistrano with a Crusader's banner in his hand. All these statues are carved from wood. A life size painting of the Crucifixion adorns the wall, besides the fourteen pictures of the Way of the Cross. The origin of these works is lost in the dust of ages; the painter remains unknown. According to the reports of Fr. Lausen in 1780, the Mission was flourishing. There were something like two thousand neophytes, a large number of cattle and sheep and many thousand bushels of grain and beans had been garnered, not to mention the barrels of wine and brandy that had been pressed from their vineyard. From Monterey the Spanish Government sent to Capistrano an expert weaver. A room was built for spinning and soon the dull thud and swing of the looms were heard and the Indian scholar was soon

outstripping his teacher in the art of weaving a better fabric.

The soap factories and tanneries of Capistrano were extensively carried on. The main customers being ranchers and trading vessels. Tallow was turned out by the ton and kept in huge underground vaults, from whence it was quarried when needed, then it was hauled to the nearest port for shipment. Sometimes it was run into large bags made of hides.

There being no coal in California, these Indians became proficient in charcoal burning as well as workers in iron, masonry and as wheelwrights. They excelled in leather

Panis Pauperis

*I begged for bread not caring at what door.
Oft bitter was my food—or passing sweet
Until one day, blest Father of the poor,
You gave me Bread and washed my weary feet:
You bathed my wounds with fragrant oil and wine:
My vagrant spirit soothed and bound secure.
Now at each dawn this beggar goes to eat
Where Bounty bids my hungering heart to dine.*

—Sister M. Francis Gabriel, O.P.

work; their bridles and saddles were exquisitely carved, besides this they made sandals and braided riatas from raw hides.

Never at any time were there more than two friars in charge of a Mission; their duties were very laborious. They had only a small guard of soldiers to depend on and from all reports these soldiers were often insolent and of a disreputable character.

In time the old church grew too small, and the two friars in charge planned a most magnificent church, in fact a Jewel of all the Missions. It would be of stone with tall towers, that could be seen for ten miles away. They laid their plans before the Indians who proffered their help in quarrying the stone from the mountainsides some sixteen miles away and bringing it down in "carretas" drawn by steers. The women and children, not to be outdone by the men in helping, carried in their aprons all of the smaller stones used in the building, moving up and down the hillside like a stream of ants.

In the shape of a huge cross, one hundred and eight feet long, ninety feet wide, of quarried stone, with seven domes, an arched roof, lofty bell towers that adorned the fachada, this building of love and devotion to the new God of the Indians, took nine, long, weary years to build; and but an hour from the page of time to destroy and make it a picturesque ruin. The master mason who came up from Culiacan, Mexico, did his utmost to show his skill in carving, for in the ruins of the altar one sees pieces of exquisite work. Noticeably the two arched doorways leading into the sacristy; both doors are now walled up. Only two of the seven domes are now standing. The baptismal font and holy water receptacle bear traces of this master's touch. The cover of the font is a crude piece of workmanship done no doubt by an Indian, it has iron hinges; three sections of the circular cover are missing. The baptismal pouring shell is of pure silver, and also the exquisitely



The Cloister Walk of Mission San Juan Capistrano

carved candlesticks which undoubtedly came from Spain.

The stone doorway now used as an entrance to the chapel is the most ornate piece of stonework left. It is of grey sandstone beautifully carved in floral designs. Two elliptical arches of different axis are placed side by side. In the front corridor, thirty-eight arches still remain on three sides of the patio. The old chimney still stands, a touch of picturesque beauty, like the hearthstone of God.

It was on the 7th of September, 1806, that this beautiful church was consecrated, and it lasted but six years for on the 8th of December, 1812, on the feast of the Immaculate Conception, during the offertory of the Mass, a dreadful rumbling began followed by a terrific earthquake. The domes in the rear of the church cracked and stones fell killing all those who tried to escape through the doors that the falling walls had jammed tight. The Indians who heard the priest calling from the altar and ran to the sacristy were saved. Two days later thirty-nine bodies were taken out of the ruins and buried in the cemetery where today a huge stone cross marks the resting place. Probably no mission was ever so elaborately carved, or so beautifully finished.

This Mission once had a very fine

library. The books were in leather or sheepskin with parchment bindings, some tied with leather thongs; others had home-made metal clasps. All were in Spanish and Fra Junipero Serra wrote all the first pages of the registry.

Spanish laws provided for the secularization of Missions and San Juan Capistrano was the first Mission to be secularized.

In 1833 Governor Figueroa dispersed the Indians of this Mission, and after this no priest was in regular attendance. In 1845 Pio Pico, then Governor, sold the Mission at auction to John Forrester and James McKinley for the paltry sum of \$710.00 paid to Pico in part cash, hides and tallow. When the United States acquired California the court handed down a final decree declaring this sale illegal, and just one month before his untimely death Abraham Lincoln signed with his own hand the patent conveying the Mission back to the Church.

In the patio the fountain is full of blooming lilies. A brown-clad friar walks the dimly lighted corridor. Is he dreaming of the restoration of a greater Capistrano?

"God must love this place," I said as I turned away, "For nowhere have I seen flowers of such wondrous hues."



PERPETUAL NOVENA
at
ST. ANTHONY'S
NATIONAL SHRINE
Graymoor, Garrison, N. Y.

Everyone who pauses to give a little thought to the mystery of human origin and human destiny, cannot but feel the need of prayer and the spiritual help it gives, for thereby one realizes the majesty and perfection of God and how dependent we are in all things on His goodness.

The economic distress has had the effect of chastening the spirit and recalling many back to a stronger and holier dependence on prayer to Almighty God in temporal as well as spiritual needs. That this is so is evident in the many petitions sent us for remembrance in the Novenas of prayer constantly ascending to heaven before St. Anthony's Shrine at Graymoor, invoking through the beloved Saint of Padua, whom the Christ-Child so loved and honored, the benign favor of God the Father.

God does, in His goodness, give us many, many temporal favors in answer to prayer; but our prayer must always carry the condition "if this is in accord with Thy will and for my spiritual welfare."

Petitions for remembrance in our Perpetual Novena at St. Anthony's National Shrine should be addressed: Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y.

REQUIESCANT IN PACE

We commend to the prayers of our Readers the souls of the faithful departed and particularly the deceased Subscribers and their near relatives whose deaths have been reported to us during the last month. For them *collectively* a Set of Thirty Masses will be said.

Very Rev. Paul James Francis, S.A., Rev. Fr. August Gospodar, Mother Mary St. Clare of the Blessed Sacrament, Bro. Ephrem, S. A.

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for
Perpetual Remembrance
in the
Holy Sacrifice of the
Mass

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The living may be enrolled as well as the deceased in the Purgatorial Chapter, and participate in the Spiritual Benefits during life and after death. The enrollment offering is \$5.00 for an individual or \$25.00 for the entire family and may be paid in installments.

Send offering with names for enrollment in the Purgatorial Chapter of the *Union-That-Nothing-Be-Lost* to:

Franciscan Friars of the
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Graymoor, Garrison N. Y.

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Any of the Books listed here will enrich your leisure hours. They will also prove ideal and very acceptable Gifts to Friends.

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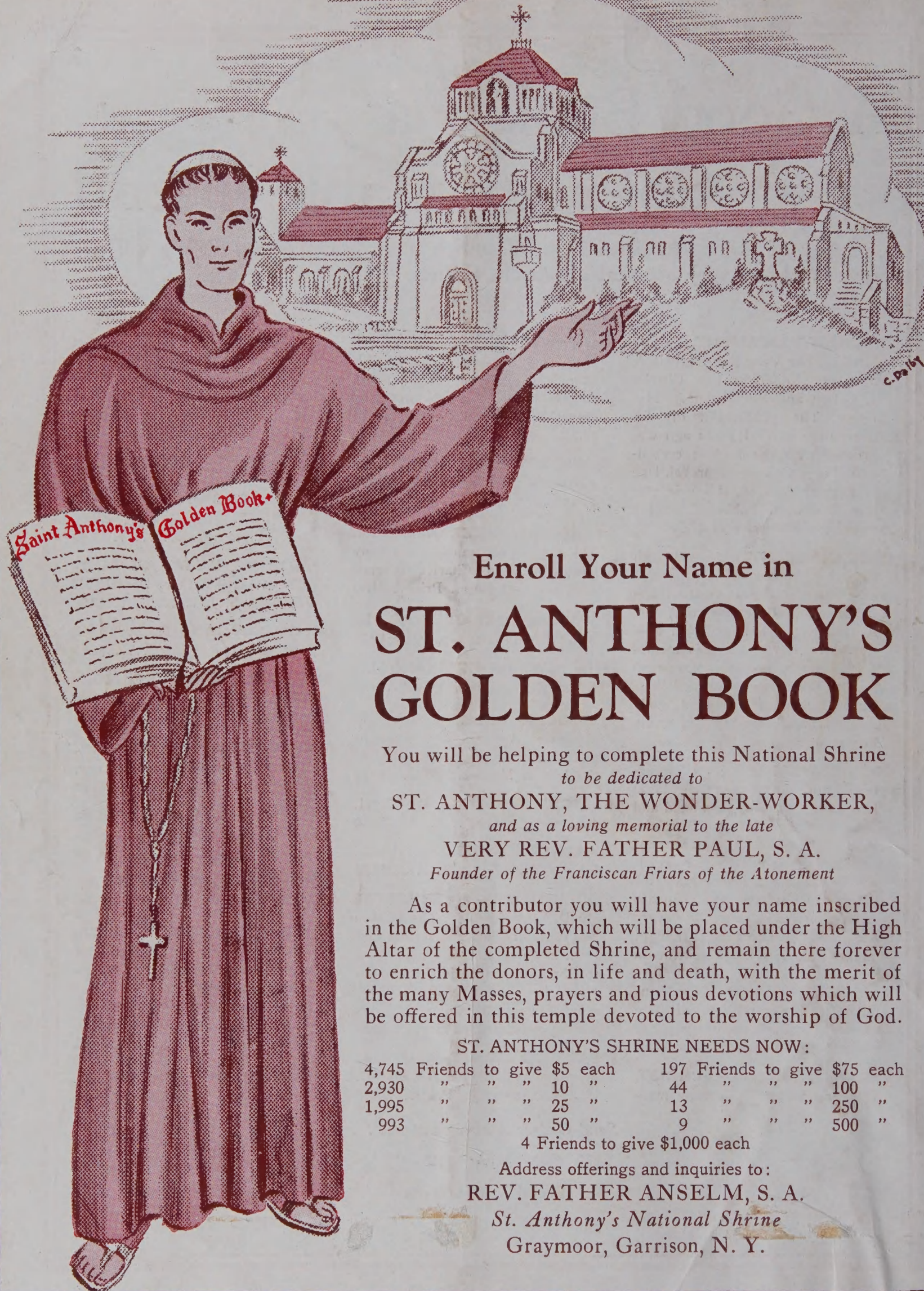
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